

A MOST
COMFORTABLE
EXPOSITION

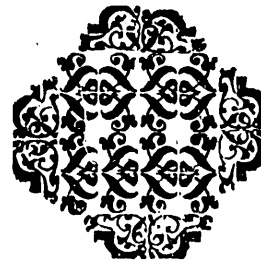
OF
The last and most difficult part of the prophetic
of Daniel from the 26. verse of the 11.
chap, to the end of the
12. chapter.

*Wherin the restoring of the Iewes and their cal-
linge to the faith of Christ, after the utter over-
throw of their three last enemies, is set
forth in livelye conlours,*

By the labour and studie of that bright and wor-
thierman of God, THOMAS BRIGHTMAN
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Rom: 11.25.26.

*I would not brethren, that ye should bee ignorant of this se-
cret, that partly obstinacie is come to Israel, until the
fulnes of the gentiles be come in: and so all Israel shall
bee saved, as it is written, The Deliverer shall come out
of Sion, and shall turn awaie the ungodlines from Iacob.*



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Th.
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July



To the friendly

R E A D E R

Although the revealing of the Revelation and the song of songes doe yeeld cleere and notable arguments, sufficiently to make knowne the happie and longed for vocation of the Iewes, yet the due regard of such a divine mysterie doth require that we bring forth & laie to every litle sparke, taken from the altar of God, which maie yeeld more cleere and evidēt prooffe of that truth which mortall men doe not yet sufficiently conceive & see into. Behold therefore how this truth is confirmed not of one or two, but of three such wittnesses, as are beyond all exception. Daniel is added to Iohn and Salomon, who among the visions of *Dan. 12.* God almightie, doe plainly testifie that this deliverance of his nation to be performed in the *1. 2.* *With. 10.* last times was also revealed, what speciall account the good & great God made of all these, doe those singular commendations testifie, which the Scriptures have honoured them withall. Iohn he is the disciple whō Iesus loved, *Ioh. 13.* Salomon was the king beloved of his God, *23.* whom

4
Neh. 13. whom his name was called Iedediah; 2. *Sam.*
 26. 12.25, Daniel also is a man of desires, because
Dan. 10. in his time he was most accepted and beloved
 11.19. of God. It must not therefore seeme strange, if
 God made known his secrets unto them after
Psal. 25. a speciall maner, for the secret of the Lord is
 14. present to them that feare him. Vnited forces
Ecc. 4.11. do allwais best prevaile, and the more helps
 they associate and ioyne together, the stronger
 they are, A three fold coard is not easily broken.

Although therefore thou doe sometime doubtinglie read over the Revelation of Iohn, & the songe of Salomon for the newnes and strangenes of the matter, yet when by Daniels coming in, such an admirable cōsent of Scripture, giveth such cleere lighte to confirme the matter in hand, feare not to embrace the truth with thankfullnes unto God: for here all these, not by mutuall conspiracy, but by divine inspiration, doe proclaime one and the same thinge.

How much also Daniels testimonie is to be accounted of in this matter, thou shalt farre better perceive by his owne words wel understood, thē by mine, as the ensuing expositiō plainly sheweth.

That truly is of great weight, that Daniels prophecie is deputed and appointed for the Iewes, to whom notwithstanding he bringeth no comfort, if that resurrection spoken of 12. 2. be understood of the last and generall resurrection, properly so called, which without all doubt both in matter and time doth fall in together

together with their deliveraunce in verse. 1. Beholde then after the Iewes three last enemies be vtterly overthrowne; that is to saie, The Romane empire, which is called the King ch. 11. 36. and is described by his properties verse 37. 38. 39. and the Saracens, whom he noteth and nameth, The King of the South vers. 40. and lastly, the Turkish empire stiled with the title of the King of the North vers. 40. &c. Behold I saie, a plaine and cleere pourtraiture of the Iewes vocatiō, not onely vndertaken and begun 44. 45. but consummate and perfect ch. 12. 1. 2. 3. where it shall bee made manifest (I think) without obscuritie. That the resurrection there, is the full restoring of the Iewish nation out of the dust of destruction and their calling to the faith in Christ, whereby those that are dead in sinne are truly raised up againe according to that of the Apostle, If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. *Rom.* 11. 15.

Rom. 11.

And that the mindes of good men maie the 15.
 lesse be disquieted in the expectation of so great a felicity and happines. Lo the very times of this deliveraunce opened to thee, as well of it begun whē tidings out of the East shall trouble the Turk vers. 7. and 11. as when fulfilled, when the Turkish name and empire both shall bee vtterly abolished, The greatnes of the Kingdomes vnder the whole heaven shalbee given to the people of the Saints of the most high, vers. 12. True it is

indeed that almost all these things are otherwise carried and applied by interpreters very well deserving of the Church: but Truth is ever well accepted and entertained of the ingenuous, to which none can prescribe a rule, or overrule, not space of times, of patronage (or authority) of persons, as Tertullian speaks well: Yea, if a scandall be taken (or arise) because of the truth, it is more profitable to permitt the scandall, than that the truth should be left. He doth sparingly refute other mens opinions, but mildly after his maner alwaies, where they prejudice and hinder the truth.

The controversy is chiefly concerning Antiochus, whom he endeavoureth to proove by a multitude of weighty reasons, That he must of necessitie be excluded out of every particle of this prophetic which he hath here vndertake to handle. Assuredly he bringeth admirable light to the right vnderstanding of the whole prophetic of Daniel. Weighing then all things in an equall ballance, lay apart all prejudice against the truth discovered, and pray earnestly with mee. That the Deliverer may come out of Sion, who may utterly overthrow his enemies, the Beast with Gog and Magog, and that he may thorowly turne away vngodlines from Iacob. Farewel.

*Lib. 1. de
Virgin.
Vlan. c. 1.
August.
de lib. ar-
bitr. 3.*

The text of the 11. Chapter of Daniel
from vers. 36. to the end.

36. **A**nd the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined, shall be done.
37. Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himselfe above all.
38. But in his estate shall hee honour the God of forces: and a God whom his fathers knew not, shall hee honour with gold, and silver, and with precious stones, and pleasant things.
39. Thus shall hee doe in the most strong holds with a strange god, whom he shall acknowledge, and increase with glory: and hee shall cause them to rule over many, and shall divide the land for gaine.
40. And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlwinde, with charets and with horsemen, and with many ships, and he shall enter into the countreys, and shall overflow and passe over.
41. Hee shall enter also into the glorious land, and many countreys shall hee overthrowne: but these shall escape out of his hand, even Edom and Moab, and the chiefe of the children of Ammon.

42. He shall stretch forth his hand also upon the countreys, and the land of Egypt shall not escape.
43. But he shall have power over the treasures of gold and silver and over all the precious things of Egypt: and the Libyans, and the Ethiopians shall be at his steppes.
44. But tidings out of the East, and out of the North shall trouble him: therefore hee shall goe forth with great fury to destroy, and utterly to make away many.
45. And hee shall plant the tabernacles of his palace betwene the seas in the glorious holy mountaine, yet hee shall come to his end, and none shall helpe him.

Let the words of my mouth and the meditation
of my heart be acceptable in thy sight O
Lord my rock and my Redeemer.

THE ANALYSIS

or Resolution

DAniel recordeth things done in the first six chapters afterward in the rest of the booke, visions and revelations shewed to him: wherein is disclosed, what the people of the Iewes are to expect from that time to the very last end. Of the Revelations he first propoundeth the universall type of thinges to come in Chap. 7. in those following he vseth a larger declaration of the first, both as it did agree with the next times in regard either of the enemies chap. 8. or of the

Messias

9
Messias in cha. 9. As also it did agree to all times by a continued order and succession from his owne time to the full deliveraunce of his nation. Of this last and plentiful Prophecie the preparation is set downe in the tenth chapt. then afterward the thinge it self in the two followinge chapters 11. and 12. From the beginning of the 11. chap. vnto this place the matters of the Persians and Grecians are so manifestly, particularly, and expressly foreshewed, that in very deed, it may seeme rather a Historie then a prophecie. That which remaineth doth partly shewe the other oppressors of the people of the Iewes, in this Chap. partly that wished end of all their troubles in the following.

There are three oppressors sett downe, The first a certaine Kinge described, without anie addition of his dominion how farre it stretched, but summarily both of an unlimited power toward strangers, most proude and prosperous till the appointed time vers. 36. and also towards his owne, a contemner of his Countries and fathers religion, without naturall affections, and exalting himself above all, vers. 37. After particularly as he should be famous for some speciall acts, partly in the matter concerning Religion vers. 38. and beginning of the next, and partly in politicke affaires, in the later part of vers. 39. The second is the King of the South vers. 40. The third is the King of the North, who is happye in his preparation vers. 40. in his proceeding

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vers.

vers. 41. and largenes of his dominion ver. 42. 43. but is unhappie in the feare of dolefull tidings, in his wicked purpose and resolution of minde, v. 44. and last of all in his going forth and end vers. 45.

THE SCHOLIA

or Exposition.

*Vers. 36. And the King shall doe what him list,
or according to his Will.*

WEc have often times made mention of Daniel in the Revelation and the Canticles, whose testimonie what force it hath to those things for which we alledged, it, cannot be sufficiently vnderstood, except we repeate it from the beginning and take vpon us the full handling of a very obscure place of scripture, and much controverted amongst learned men: which truly I doe the more willingly vndertake, because being holpen by the light of former expositions, we hope we shalbe able to bring something by Gods assistance to cleere the truth and bring it to light. Neither doe I doubt but it will be very acceptable to the godlie and learned to see Daniels consent with the rest, and the lovelie face of the truth, to be brought vpon the stage in open view, with whose bewtie the most heavenlie minded are especially ravished, yea and which even the vulgar sort of men, though vnskillfull beholders and iudges of beawtie are also astonished therat. Every vision hath difficultie in it, but he must have leisure at will, that vndertaketh the whole work: but these last visions being well vnderstood, on which doth rest the exposition of the former, those also that goe before may be easily conceived.

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We begin the exposition from the 36. verse, because there are not manie things in the former verses need to staie or hinder the Reader: but those which followe are much doubted of, whether they belong to Antiochus Epiphanes, or to some other King. Wel and rightly in my judgment doth Calvin avouch, That it can by no meanes be referred to Antiochus. Those things that followe doe not anie wise agree: for how should he doe what he list, by exalting himselfe above all that is God, whom the shippes of Chittim limited and prescribed vers. 30. Neither did the Kings of Egypt, being younge, attempte anie thinge against Antiochus: Neither was there anie King of the North, by whom he sustained anie wrong to speak of. Or if we shall make Antiochus himself the King of the North, as some interpreters doe: Neither doth the King of the South provoke him as it foloweth vers. 40. Neither did he returne into Egypte after he was commaunded to depart by the Romanes as vers. 30. before.

The historie recordeth that he went twice into Egypt as, 2. Mac. 5. 1. About the same time Antiochus vndertook his second voyage into Egypt, wherein he doth admirably agree with Daniel; but of a third expedition not a *gy*, or the least mention in anie Authour that I could finde. The Authours of the books of the Macabees would have made some mentio thereof if there had bene anie. Neither wold Iosephus have let it passe, who after the returne of Antiochus out of Egypte by reason of the Romanes threatning denounced, doth mention nothing at all that was againe attempted against that Countrie before his death among the Persians. Livie also, who sheweth him to be restrained by Popilius the legate lib. 45. of his Epitomes abridgement, declarath him in the next booke to be dead without doing anie other memorable exploit. Iustice also, after he had declared the tyrannesse

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and

rigour of Popilius, telleth us that Antiochus died asbone as he was returned into his Kingdome: was it possible such a notable expedition could be taken in hand, wherein so manie nations were overthrowne and great alterations came to passe, as it followeth vers. 40. 41. In recording wherof all these Authours would not be faithfull and diligent, which yet notwithstanding should escape the trust and diligence of all these Authours.

But thou wilt saie, Though the Historie be silent, yet divine Oracle without all exception, makes the matter playne and manifest, for so Daniel speaketh before, vers. 29. At the time appointed he shall againe invade the South, but it shall not be as the first expedition, or as the last, but by the leave of learned men, no such thing is here intended, if we doe rightly expound or translate the word, which runneth thus, But the set time shall returne and he shall com into the South, and it shall not be as the former, so also the later, for there is nothing more frequent then for the later doubled Caph, to answer the former, and to be the reddition or answer therunto: in which sense the particle *Ita*, so, doth answer the word. *Sicut erat*, as: And it shall be as the priest, so the people, &c. Isa. 24. 2. And it shall as the righteous so the wicked. Gen. 18. 25. you shall heare, as the smal, so the great. Deut. 1. 17. and very manie of the like sort; wherefore the translation of Tremelius is to be corrected, But it shall not be as the first expedition or as the later: for the Copulative particle rendred disjunctively, and the note of the similitude being taken propositively and not responsively or redditivity as it ought, doth plainly shew of three voyages, against the truth (if I be not deceived) of all histories, and against the minde and meaninge of the prophet himselfe. For is it anie waie likely, that Antiochus for feare of the people of Rome had carried away his whole armie out of Egypte, the Romanes after that should either leave off the care of that Kingdome, or that he should dare againe

againe to enterprise warre against the good liking of the Senate: Moreover That litle help spoken of vers. 34. proceeded farre beyond the tyrannie of Antiochus whom Iudas Macabeus and his other breithren did overcome. To what end therfore should the Prophet, when he had farre passed those boyles, come sayling back againe that waie he had formerly overpassed with a certaine inextricable confounding of thinges? Finally shall we think or imagine, that the Jewes calamities did so continue in Antiochus alone, as that it should be altogether needles to speak a word of their consequent troubles afterward? Neither doe these wordes anie better agree to his sonnes, who never did attein unto the greatnesse of their Father. The Kingdome of Syria did more and more decaye, until at length not long after it was utterly wasted. This King therfore is not Antiochus, but some other farre surmounting him, one of those foure cheife ones spoken of before ch. 7. 17. and therfore the prefixed article hath his emphasis or expresse force of signification, distinguishing him from Antiochus, of whom he spoke in the wordes next and immediately going before; who was but smal and meane in comparison of these foure cheife, and this King is the last of these foure: for the Lion, the Kingdome of the Assyrians, was abolished and gone before this vision was shewed to Daniel, as before ch. 10. 1. Of the beare and leopard, the Persians and the Grecians, there hath bene enough spoken in the former part of this chap. The terrible beast then onely remaineth, that variable wyld beast and of manie fashions, which is this Kinge. For it is necessarie that the exposition (of which kinde this last prophesie is) should bring no new matter, as farre as it concerneth the generall heads, nor anie whit di part from the generall type. By which it is also manifest that the fourth beast ch. 7. is not the Kingdome of the Seleucidans and Lagidans

dans, as some learned men have thought, seeing this Kinge, that very beast, neither is Antiochus nor anie part of the Grecian Monarchie, which had no successour after Antiochus greater then hee. But of this matter more heerafter. So as by those necessarie arguments thus laid down, we are ledde by the hand to the Romanes, who tooke the lampe from the Grecians, and whom the Jewes afterward found and felt the most cruel revengers of their wickednes. For it is the intent of the spirit in a breife Synopsis or abridgement to our view, to deliver what the estate of the Jewes should be, not onely to the first coming of Christ, which yet notwithstandinge Antiochus never attained to, but also to all ages succeeding, till at length they shal bee gathered into one fould, & be made together with us Citizens of the same Kingdome.

Other prophecies have made this manifest unto us & the singular agreemēt of this prophecie will marvellously confirme the same. The Angel doth note or signifie, the Romane Monarchie by the name of one kinge, as if it were of some singular person after his manner; and then he addeth certaine properties, by which as in a glasse wee may behould his lively face. First of all therefore, where shall we finde a greater power to doe what hee list then in this empire? especially from such time as Antiochus the great by their meanes was deprived of all commande beyond the mountaine Taurus, and was commanded to containe himself within the narrowe boundes of Syria. For a litle before having vanquished Hanibal and triumphed over Perseus the Macedonian, & having slaie the Cymbrians or Danes, and all feare laid aside farre and wyde round about, what should restraine such an extreme licentiousnes of all things, and such an unbridled appetite both of covetinge anie thinge, and of obtaininge anie thing he coveted according to his will. The bridle of feare was cast upon all other Kinges: onely

onely the Romanes, whose power exceeded, did bite the bridle, & would not be cuibed by those whom they had overcome in battell. Ptolomie felt of their tyrannicall power, whose Island Cyprus, although he were a kinge and their fellow and confederate, was proscribed and ranlackt, not for anie offence and injurie, but onely for their desire to enjoye so great a wealth, wherewith the Island was reported to abound. And whereas no fit nor feigned coulour could be pretended, then Cato that great patrone of Iustice, as he was called, was made a publick robber of the wealth so ungodly coveted, that so, as I think, the grosse dishonellie of the facte might in some sort be hid and concealed by the authoritie of the man. The Egyptian could not brook the wronge, but at the report of the matter poysoned himself, Florus lib. 3. ch. 9.

The warre against Crete if we will take knowledge of the truth, we also made, saith the same Florus, onely through a desire to vanquish that noble Island. But this licentiousnes was nothing to the outrageousnes of the Emperours. It would be over tedious to enter in the particulars, neither is it needfull in a matter so well knowne to all. Assuredly that which Dantel once spake of Nebucadnezar, agreeth very fitly to this Kinge, and for the Majestie that God gave him, all nations, people, and languages trembled, & feared before him; he put to death whom hee would, he smote whom he would, whom he would he sett up, whom he would hee put downe Dan. 5. 19. These are the large boundes of an unlimited desire proper to supreme authority. Let us not seek for them either in Antiochus, or in anie other servile prince, but onely in the highest empire. This is therefore his first marke, His unlimited power out of all controule. His pride foloweth, hee shall exalt himselfe & magnifie himselfe above all that is called God: inter-

Interpreters do use to carry these wordes to the impietie of this King, which indeed is noted in the next wordes And hee shall speak marvellous thinges, and wordes against the God of Gods. Those former wordes therefore doe belonge to men: for pride is here sett out by a twofold subject about the which it is exercised, partly men whom it contemneth and despiseth as their underlings; partly God himself, of whom it doth both think and speake unreverently. We know that men placed in higher degrees of dignitie, are in manie places in the Scripture called Gods, especially such as have anie government and commaund of thinges: this King should make no accounte of all these in comparison of himself, as it is evident in the people of Rome. For how should not hee lift up himself above all, whom almost through the whole world, hee held as his vassals and copy-holders: who could obtaine a Kingdome but by the helpe of his authoritie? or who could keepe one but with his goodwill? The Ptolemies Kings do flie to him as to the bestower of Kingdomes, that Antiochus at his commaund might he made to lay downe his victorious weapon, and depart out of Egypt which hee had subdued, and so to let goe his sweet morsell out of his mouth againe: And without delay cometh Popilius flying into Egypt, and shewed by his doings how little a legate of Rome did esteem of anie kinge, he scornfully refuseth the hand and embracements, hee bids leave off his complements and friendlie salutations and making a circle, strictly enioynes him a speedie answer before he went out of that space. Neither durst the great King mutter a word against it, but remembring he had to doe with his Lord and Maister, quietly suffered hee the prey to be taken from him, and giving warning for the readines of al his carriage he departed out of Egypt. This Epimanes did more wisely then Perseus

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the Macedonian, who wageing battaile with the Romane, learned at the length to his great damage by following the triumphing chariot of *Æmilius*, what a dangerous matter it was to contend or fight with a superiour, or one more then his match. Foolishly also did *Gentius* King of *Illyricum*, who would not submit to this tyrannicall prince before he was sent prisoner to Rome together with his wife and children and kinsfolks by *Ammius* the Pretor. O Romane thou wast indeed above every God, all Kings did submit their necks and yeeld under thy yoke *Prusias* therefore the King of *Bythinia*, though not according to princelie dignitie, yet very commodiously, to make shew of the Romane eminence, commanded his sonne *Nicomedes* as an orphan or ward to the Senate, and acknowledged himself a free man of the people of Rome.

But we are to obserue notwithstanding that this King should exalt and magnifie himselfe by wresting principallitie by force and armes, and not by voluntarie subjection to him. *Prusias* indeed willingly seemed to professe himself their servant, but his profession was but a base flatterie, which feare extorted, but he did not ingenuously nor willingly desire it. What should I make mention of *Eumenes* King of *Pergamus*, of *Ariarathes* King of *Cappadocia*, of *Mithidathes* King of *Pontus*, of *Diatarus* King of *Salatia*, who all of them and all others in all places submitted themselves to this King, either of their owne accorde or of compulsion. We see therefore that this agreeth to the Romane alone to whose will and pleasure all other did reforme. *Antiochus* neither durst nor was able to arrogate anie such matter. But if wee interpret these Gods to be the celestiall and divine powers, then is there lesse likelihood in it, that hee should preferre himselfe before the heavenlie, which knew so wel he had a maister on earth. But these Gods heere

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spoken

spoken of are not heavenlie but earthlie ones : That even as Antichrist, who was afterward to succeed in this very seate, should exalt himselfe above all that is called God or is worshipped, 2. Thes. 2. 4. by assuming to himselfe a dominion over all the kings of the earth : so this king here should goe before him in the same steppes, to make to his heire the more easie path and passage to the top of his execrable pride to be abhorred of all men : such is his arrogant haughtinesse over men, but hee will not be conteyned within these boundes: hee wil use reproachfull wordes against the God of Gods, saith the text, But so did the Assyrian king also of olde, Hath anie of the Gods of the nations delivered his Land out of the hands of the King of Ashur. 2. King. 18. 33. And it is said of Antiochus also, that hee slue manie men and spake very proudly. 1. Mac. 1. 25. This therefore seemeth to be a common note of great soveraigntie, which usually breakes out into great blasphemie against God himselfe: yet there is reason in this place, wherefore it should be proper and peculiar to the Romane, for the Assyrian hath no part at all in this vision, neither can it be referred to Antiochus, whose horrible mischiefes are formerly recorded, that he should pollute the holie place or sanctuarie, and should take awaie the daily sacrifice, and set up the abominable desolation verse 31. He had now already passed and proceeded beyond those wordes, why should he now be reprooved for inconsiderate end uncivill language after such heynous mischiefes? we doe not use to accuse a mā whom we have proved to have thrust his neightour through wit a sword and after to laye to his charge that he prickt him with a pin or a needle also. This therefore is not Antiochus his blasphemie but the Romanes, who though they came behind him in wicked deedes against the God of Gods, yet they refrained not themselves from wicked wordes. Although it bee not necessarie that these

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wordes should bee of the mouth, when as the foole hath said in his heart there is no God : and it is certaine although they used no wordes, and brake not out into termes, yet the Romanes after they grewe into acquaintance with the nation of the Iewes, did in their private thoughtes attribute more to their Iupiter of the capitoll, then to the great creatour of the worlde. But yet wordes are not wantinge, which are as witnesses of notorious blasphemie. Cicero, with the applause and approbation of his nation, doth not vouchsafe the true and sincere religion of God anie other name then a barbarous superstition; neither so contented, his ungracious tongue goeth forward in determining those sacred things of divine institution to bee both unworthie of the noblenesse and splendor of the Romane Empire, the gravitie and greatness of their name, the institutions of their ancestors, and also to be odious and hatefull to the immortall Gods, because the nation whose they were, was vanquished, remooved, persecuted : for so hee playeth and maketh a flourish and ostentation of his eloquence against the God of heaven in his oration for Flaccus.

That was but a light matter that Augustus commended his nephew Caius for contemning the religion of the Iewes. Tiberius did persecute them with so greate hatred, that hee compelled all their worshippers or *Louers* to burne all their holy garments with all their furniture; who also appointed and distributed the Iewes youth by a kind of oath, into the provinces of a corrupt ayre, and hee banished the rest of that nation & their followers under a penaltie of perpetuall slavery & servitude, if they were not obedient, as Suetonius in his Tiberius witnesseth ca: 36. yet notwithstanding he would afterward have had Christ registred among the Gods, if the authoritie of the Senate had not hindred it, who so auncient decree it was, that no God should be consecrated by the Emperor, unless it were approved by the Senate.

O the notorious blasphemie of this King, with whom the divinitie is weighed and seemed according to mans arbitrement and judgment, except God doe please men, hee shal not be God: man must now be propitious and favourable to God as Tertullian spe. keth in his Apologeticus.

Verie great prosperitie goeth with their intolerable pride, which hath bene in no kingdome greater then heere. With what prosperous enterprises from the first foundations hath every thing bene begunne, continued and perfected? One warre hath alwaies drawne on another, and new occasions did incontinently followe ech other, so commodious, fit and seasonable, as that the Romane armies might seeme not so much to have sought principallitie as to be called therunto.

Vpon iuste cause did Servius Tullius one of the first Kinges seeme to have familiar compaine with Fortune, which prosperitie was no whit lessened in succeeding ages and generations. those especially after the subduing of Syria: whence it came that Rome had so manie eminent, renowned and stately temples of fortune, but none of wisdom, temperance, patience, fortitude and magnanimitie: doubles the Romane people did more increase by fortune, then by prowess. Surely that title or motto of theire wordes, which Caesar in his pompous pageant, bare before him in his triumph of Pontus, I came, I saw, I overcame, might have bene common to the whole empire.

Plutarch his litle booke of the fortune of the Romanes, may afford an ample and large discourse of this their felicitie to him that desireth more. But least aniewake minde should be too much discouraged with these their prosperous affaires, there is added a comfort of an appointed and set time. Till he hath accomplished his wrath, saith he, what wrath? not his owne, which cannot be

*Cesars
motto was,
Veni, vi-
di, vici.*

satisfied, but Gods, who was angrie for the sinnes of the people, who ordeineth the tyrants for judgement, & establisheth the spoylers for correction Hab. 1. 12. The reason which followeth is doubtfull, for it maie be rendered: bicause severitie is to be exercised: and to it belongeth unto the Iewes, as if it were determined with God to correcte and punish the refractarie, by giving to this Kinge, the people of Rome a great sovereignty, as the Apostle interpreteth a like place in Isaie, for that which the Prophet saith, The consumption decreed shal flow with righteousness, for the Lord God of hosts shal make the consumption & decision in the midst of the Land. ch. 10. 22. Paul rendreth it, For he wil make his account & gather it into a short summe with righteousness: for the Lord will make a short worde and count in the earth Rom. 8. 29. by which testimonie he prooveth that the Iewes are to be rejected and but a few of that nation to be saved, which severitie be afterward calleth ἀπόκρισις Rom. 11. 22 by a word answering to the Hebrew decision. The Grecians turne this place of Isaie. It is brought to an end and perfection with hast, in the very same with Paul, His short work, for the thinge determined doth come to his end with a kinde of hastening.

The other interpretation concerneth the Romanes themselves because the determination is made, that is to say, the boundes are set & fixed, beyond which, the madnesse of the wicked King shal not passe, whom the bridle of divine providence shall moderate, even in the least and smallest matters; for that doth decision or determination signifie, which doth not consider the matter in summe and generall, but severally by every member distributed into his parts: a matter of singular comfort against distrust, as though God did not by his providence reach over particular matters: both meanings are

very good, but which is the more apt and fit in this place let the reader judge.

37. *Neither shall he regard the God of his fathers.* Now he informeth us what manner of one this King should be towards his owne, wherunto he propoundeth a threefold proprietie. The contempt of his fathers Gods, No regard to the desire of women; and the magnifying of himselfe above all what is therefore that contempt of the Goddess Interpreters doe referre it to the disregard of all Religio, which yet notwithstanding the Romans we knowe, have too superstitiously observed, as is evident to be seen by manie examples & in Valerius Maximus lib. 1. 1. Neither shall we fynde their posteritie anie whit to relinquish the institutions of their Auncestours in this matter. Their Children after the Grecian Monarchie went on in the same Course of superstition, wherein their auncient fathers had gone before them: These things therefore doe rather belong to Civill policie, which this new King should innovate and bring in, altogether differing from that which his auncestours had observed. For the civill Magistrate is called God, as we shewed before, and therefore his not regarding the Gods of his fathers is nothing else, but his light esteeme of the Magistrates, which his fathers used in times past: and not long after the Romanes had subdued Iudea, the government of this people became a Monarchie, which was before an Aristocratie or at least mixt of the people and the nobles. Their first government of olde in former ages was by Kinges, but they were at length expelled, and the name grew so odious as that Tarquinius the Consull could no longer be tolerated, because he affected the name of a King. And from thence forward the same hatred, was derived to all their posteritie as manie examples doe make manifest; and that decree of the Senate, wherein there was order taken that no Kinges should enter into the Citie.

But

But it was fatall and ominous at that time to be so basie about excluding of Kinges, when by and by after a king was to rise up amongst themselves. In the time of Cicero the soothsayer or interpreter of the Sibills, earnestly contended in the Senate, that he whom they accounted as a King should be also called a King, if they would live in safetie.

But this was taken in very ill part, in so much that the Oratour adviseth them to deale first with their great ones, that they would bring forth anie thing out of the Sibills prophecies rather then a King, whom neither Gods nor men would suffer anie longer at Rome. But thy prognostication sayled thee, O thou wittie Oratour. Thou sawest with thine eyes a litle after a King at Rome which thou didst prophetic should never come to passe. This contempt therefore of their fathers Gods is a new ordination of Emperours violating the law of their fathers, and bringing those Magistrates into subjection, who were wont in their old Fathers time to have the cheife command. This change of government was a remarkable note for all men easily to distinguish between this King and others. And so doth Daniel admirably consent with Johns revelation, what time as John did write these things, he telleth us five Kinges were fallen and the sixth did then flourish. Daniel in these wordes doth as it were foretel the funerall of the fift King, and the birth or nativitie of the sixt, which should aspire to the top and highest command, by the contempt of the auncient Gods, the old Magistraits to whom their fathers yielded all obedience. As concerning the desire of women, there is no lesse difficultie about the right meaning. The interpreters take it passively for that desire which men beare towards women, whereby it cometh to passe that some referre it to lust, others to humanitie and courtesy, but the like construction is active elsewhere, as the desire

desire of all nations, that is to say, which all nations doe desire, Hag. 2. 8. So the desire of women, is that which women doe desire, which were very unequal and unsitt to referre unto lust. What is it then that women doe most of all desire and affect? To have their children most honourable. Bathsheba seemeth heerupon to request an oath of David, that her Sonne, if she had one by him, should succeed him in the Kingdome, which happily she wrested from him before shee did yeelde unto his lust. Assuredly, The desire of women brought the mother of Zebedeus children to shewe her outrageous ambition in asking the cheife seates in Christ's kingdome for her two sonnes. Wherefore this kinge should have no regard to this desire, because he would be nothinge carefull for his naturall succession, otherwise then in all other kingdomes. For if we cast our eyes vpon anie other government; what doe the fathers more earnestly, being kings, affect, then to leave their children, a quiet, stable and stedfast kingdome? But this care nothinge troubleth this kinge Octavius therefore succeedeth I. Caesar, Tiberius his sonne in lawe Octavius; Caligula Tyberius and so after ward: yea for the most part in degrees much further of, the successour no way allyed vnto him that wet before especially, when as the highest empire was at the pleasure or at the bestowing of fierce and Cruel soldiers, not of the Senate gathered together of lawfull assemblies. Sometimes indeed in succeeding ages one or two sonnes now and then have enjoyed their fathers kingdome by inheritance, but that was rather by the choice and affection of soldiers, then by the advice of their fathers, who perceyving how greatly force and violence had prevayled did not mind the care of succession, which they saw to be in other mens power. Such therefore should the government bee, as should more respect the honouring of all estates with great authoritie, then the desire of women to enrich

intrich or ennoble their Sonnes with anie singular preeminence above the rest, and it were indeed a marvellous matter if the wisdome of God had not forewarned us of it longe before, that the emperours having the cheife commaund of all matters, there should be so few found in so great a number to have their lawfull issue to succeed them.

This is therefore the second, cleare, famous, and domesticall note, wherby this empire should be knowne. The third is his magnifying himselfe above all; where there cometh againe a new contempte of the Gods, nor Regard anie God saith he. To what purpose is this? was not this impietie sufficiently reprovved before in the former verse? He wil magnifie himselfe above all Gods, and now also in the beginning of this, and he shall not regard the God of his fathers. This repetition is not in vayne, but a new degree of the like pride. The contempt of the Gods in the former verse was of all forreine Magistrates amonge all nations whatsoever. The contempt of the Gods in the beginning of this verse, was of their owne domesticall but auncient and instituted of old. The contempt of the Gods in this place is of the present Consuls, Pretours and Tribunes, and the rest now in being, whose names as yet remayned, but all the power and authoritie was invectd in this cheife Magistrate alone. Tacitus in the first entraunce of his historie shewing how Augustus by litle and litle drew the right of all offices to himself alone: First he set vpon the Consulship like an enemy by force as Suetonius declareth in Augustus cap. 27. the rest were offered him at his pleasure: he was perpetuall Tribune or protectour of the Commons, and had perpetuall government also of lawes and manners.

Therefore the other Magistrates were but titular onely, and a vaine shew and semblance of authoritie, appointed onely to ease the Prince of trouble in their Kingdomes, and

not to exercise anie absolute authoritie. No marvell therefore if he exalt himselfe above all these, whom he vsed as his vassals and base flatterers. All Kinges in their territories have cheife commaund, neither doe they respect anie other inferiour God or Magistrate, whom themselves created of their owne subjects, but on the contrary side are honoured of all men. But this especially should bee remarkable in this empire, because the beginning of innovations are most of all observed, we finde therefore this third note most conspicuous and manifest in this Kinge, which is not at all observed in others by reason of long custome.

3^d. But in his place shall he honour the God of forces. Hitherto have bene more common notes, now he setteth vpon more speciall ones, and more proper to certalne places, and first of all how he should behaue himselfe towards the true God. For the better vnderstanding wherof the wordes are first to be discusied, which are diversly rendered by interpreters.

The learned Tremelius and Iunius doe translate them absolutely: And as concerning the God of great strength he shall honour him in his place, I say, He shal honour the God which his fathers knew not &c. but this construction doth require a nominative case, *this God of forces*, &c. as Ps. 11. 4. & 18. 31. Apoca. 2. 26. & 3. 12. 21. as we have there observed vpon the place. In such like constructions the preposition is wanting indeed, but the want therof is so frequent in this kinde, that I think it is no where fully exprest. Moreover this translation doth give the whole honour to the God whom his fathers knew not, whereas yet the Angel expressly leaveth some honour to the God of forces: for those wordes. (He shall honour the God) in the former part of the verse, must have the like signification with the same wordes in the second part therof. Furthermore except the words

(He

(He shall honour) were to be joyned with those in the beginning of the verse the God of forces, the accent athnach in **וַיִּכְבֹּד** shall honour should be altogether in wayne, and the compilation of the next word, yea and also the whole word (God) next repeated.

The second word (Mauzim, of forces) hath no lesse difficultie. The signification is agreed vpon, but the purpose of it is diuers waies applied. Some doe reeigne the hebrew word it self, and think it added to signifie an Idol, and that in very deed not unprobably: for he that a litle before was called a contemner of the Gods, how shall hee presently in the next wordes be accounted a worshipper of the true God? But if I be not deceived, the historye will remove this block, and refute the interpretation. Tremelius doth expound it of the true God, whose judgment I approve of, for so is the word taken before in v. 31. and by and by againe in v. 39. especially being ioyned with **מִיִּכְבֹּד** **וַיִּכְבֹּד**, which word is also spoken of the holie place in vers. 24. Thirdly **וַיִּכְבֹּד** **וַיִּכְבֹּד** gualcanno, vpon his place, or in his place, to wit, of this Kinge, as learned Calvin doth expound it: as if this Kinge wold acknowledge no other God but such as should be fastened to his place, should come after the word *jecabed*, he shall honour: which being other wise, it cannot, as I think, be referred to anie thing else, but to that which went before, namely, to the true God in whose place this honour was to be done.

The double sense therefore of the wordes evinceth that the true God of great strength is to be honoured in his owne place by this Kinge; which to be done, the historye also beareth witness. For Pompey havinge surprized Ierusalem and entred the temple, when as within it the table and candlestick, and the cuppes were all of gold, and great abundaunce of sweet incense, and beside about two thousand talents of sacred monies in the treasure,

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yet

yet made conscience of touching anie thing at all, but heerin also was like himselfe and did nothing vnworthie of his other vertues. Iosephus in lib. 14. of Antiquities and cha. 8. He did not indeed forsake his old idolatries, neither did he acknowledge the true God by repentaunce, but yet he caried him selfe more temperately and moderately then the wicked Antiochus had formerly done. In respect of whose outragioufnes, was not this admirable abstinence, great pietie and reverence towards God? But over and besides the next day folowing he commaunded the keepers of the temple to purge it, to have the sacrifices appointed by the lawe restored againe, and gave the priesthood to whom it was due.

There is added to this humanitie, which is honourable to the true God, the decrees of Cæsar and of the ensuing Emperours for libertie graunted to the Iewes to live after their owne lawes, as Iosephus hath it in his 14. book of Antiquities in his sixteenth and seventeenth chapters.

The true God is greatly honoured, when libertie is graunted to his people to worship him according to his owne appointment. And although the Romane Presidents did make their residence at Ierusalem yet notwithstanding they diminished nothing of that graunte. Iustly therefore maie this King be said to honour the God of forces in this place, whose deputies for the present did preserve the libertie of the holie people to live after their owne lawe. This is then a speciall note wherby this King is distinguished from all others. Manie have brought Ierusalem, into their subjection at sundrie times, but none of them all have governed the Citie by Presidents, and in the mean time graunted the Iewes to enjoy their owne religion and worship.

But

But although this honour be of some certaine place, it is yet but generally propounded the distinct and severall kindes therof are declared in that which foloweth: And the God, saith he, Whom his fathers knew not, shal he honour with golde &c. what God is this? A forged one indeed, as some have thought, who referre these things to Antiochus Epiphanes, who set up Iupiter Olympius in the temple. But we have shewed already that these things can no waies agree to Antiochus. And how could Iupiter Olympius be unknowne to his ancestors, whom these fathers especially, worshipped? The Gentiles knew well enough the whole rout of Gods, but the onely true Iehovah, when both they & their fathers were ignorant of this God, whom alone it concerned them to knowe after the Romanes had to doe with the Iewes, they got somthing of him by hearing. Whence it is that we read of some holie centurions in the Gospell, who in the time of their governments in Iudea, have learned and atteyned the saving knowledge of God.

This is therefore the same true God which was formerly called the God of forces, who could scarce be better perceived then by that grosse and palpable ignorance wherin the nations of old did formerly wallowe.

How then did this King conferre to the honour of this God, gold, silver and precious stones? Doubtles by a noble and costly repaying of the temple; for in the reigne of Augustus the temple of Ierusalem was repaired, and restored, towards the which building what a huge masse of Gold, silver and precious stones, and other very costly things was layd out? A thousand carriages were imployd in carying of stones, ten thousand of the most skilfull artificers, and moreover a thousand priests who should see to the framing of the inmost porches, from

D 3

whence

whence all the prophane and uncleane were debarred, neither was the building finished in lesse time then eight yeeres. Hence therefore maie a man more easily guesse then give in a iust account of such an infinite charges: especially if he call to minde the goodly goldē vineyards, and the other ornaments of such an admirable work both mannels and materials so costly: Iosephus Antiquities book. 15. 14. c. 14. Now then did God performe that which of old, he had foretold by his Prophet Haggai 2. 8. The silver is mine and the gold is mine, saith the Lord of hostes. Some of the Iewes that returned after the captivitie, which had seene the former house are said to weep with a lowde voyce when the foundation was layde. Ezra. 3. 12. But Haggai biddeth them be of good courage, for the glorie of the second house shall be greater then the first and the desire of all nations shall come unto it, yea whatsoever the second house in the building begun was wanting of in splendour and magnificent shew, God promiseth to supplie, whole is all the gold and silver which accordingly he plentifully poureth out for the furnishing and ornaments of the house. And now at this time they did religiously and earnestly endeavour to bewtifie the Temple, to prepare it for our Lords coming, who was shortly to come unto his owne house.

For soone after the temple was finished our Lord Iesus Christ was borne, who was greater then Salomons temple, for whom the house was worthily prepared, being so sumptuously bewtified and adorned, as in token of that most glorious temple, which himselfe was soone after to finish and make perfect; which was also shewed in some sort to be cheifly amongst the gentiles, seeing they were now the cheife authours of the typical ones restoring; for this seemeth to be no sleight presage of the spirituall buildinge into the which they were shortly after

after to be brought and chosen, by that high and absolute workman.

Thus shall he doe in the most stronge holdes with a strange God. He doth further proceed to make this king better knowne by other of his doings: for these wordes are an answer to a sever objection whereby those thinges formerly of the temples building, may seeme litle to agree with and to the Romanes: for we know that Herod bestowed all that cost of his owne. The Angel therefore meeteth with it, as if he should say, I would not have you to think me to avouch, that the Romanes did or would undertake anie thing with their owne handes, cost or meanes, but whatsoever he did in the holdes of the strong God, he did it all at the charge and trauel of a strange God, that is to saie, of a certaine inferiour magistrate, which held his place rather by force and tyrannie then by anie lawfull authoritie, whence he shall worthily be iudged a stranger, or strange God. And who can be ignorant that Herod was such a one, an Edomite by birth and a stranger, who had no right at all of lawfull authoritie over the Iewes? Wherefore the Romanes should doe all by his meanes, which they conferred on the holdes of the strong God: that is to say, which they bestowed upon the restoring of the Temple: for these are the holdes of the God of forces, whence he privily sendeth succour to his owne people, and yeeldeth help unto them in adversitie, as the frequent and fervent prayers of the saints doe manifest, whereby they labour all they can, that God would heare and helpe out of his temple Ps. 18. 7. to which purpose also is that of the Prophet Amos 1. 2. The Lord roareth out of Sion and uttereth his voice from Ierusalem. And it is manifest whatsoever was done in the building of the Temple, it was done by the authoritie of the Romane Emperour, but yet by the cost and trauel of Herod, a strange God; that

that doth Herod himself acknowledge in an oration to the people concerning that matter.

Amongst other opportunities and meanes of finishing so great a work, which was a terrour to manie mens mindes, he reckoneth the friendship of the Romans by the benefit wherof he specially trusteth he shal be able and fitting to bring all the perfection which he had purposed and propounded to himself. Now saith he, seeing by Gods providence I obtaine a Kingdome and have leisure, ready monie and great revenues comming in & that which is most of all, the friendship of the Romans, the Lords of the world, I will doe my endeavour &c. Iosep. Antiq. li. 15. 14. See how he attributeth the greatest part of his meanes to the friendship of the Romanes, wherof hee made more accounte then of his leasure or ready monie at will, which yet he more evidently declarerh, when as after the work finished, he did dedicate a golden eagle of great waight upon the great dore of the temple, the armes of that King, by whose favour and authoritie, that strange God had shewed himself so bountifull upon the holdes of the Almighty God. And hitherto of his works towards God. Now in speciall what manner of one he should be towards men, Whom, saith he, he shal acknowledge, he shal increase with glory, for all authoritie was in the handes of the Romanes from the first touch at that province. He by his legate Scaurus did preferre Aristobulus the younger brother both to the preicthood and the Kingdome. He also by Pompey restored Hircanus againe, he made Antipater the Edomite the governour of all Iudea, and appointed his sonnes Phaelus and Herod to raigne, who but he confirmed Herods will and testament, and declared not Archilaus his sonne for king, but granting him a moytie of Herods jurisdiction, made him a ruler of the people?

That which of late belonged to one now by the appointment

pointment of this King, who might doe whatsoever him listed, was divided amonge fowre, Philip and Antipas and Salome doe enioy equall portions with Archilaus. Ioseph. Antiq. lib. 17. c. 13. so he devided the land for money and the historie makes it manifest, that this King made more account of talents then of reason and honestie, justice and equitie, whosoever brought the greatest weight of gold did speed best in his suite. But that buying and selling is of all other the most memorable, when after the overthrow of Ierusalem Vespasian & Titus emperours had famously triumphed, Cesar writes from Rome to Liberius Maximus, appointed governour, to make sale of all the land of the Iewes: Iosep: of the Iewes warre. lib. 7. c. 26. Miher without doubt had the angel respect, giving us this for an infallible mark of this kinge, that no place may be left anie more to doubt of his person.

And at the time of the end shall the King of the South push at vers. 40: him.

Hitherto have we spoken of the first of the three oppressours as wee did distinguish them in the Analysis or Resolution. The second and third doe solowe, the prophecie is but short in the second, very large in the third, because it did more concerne the Saints to be very well fortified against his tyrannie, as we shall see in the exposition. Our learned Broughton doth sepearate those wordes from the former with a prefixed title, for the argument in a differing character to this purpose. The third expedition of Antiochus into Egypt against Ptolemeus Philometor. But we shewed in the 36. verse before, that there was no such third expedition, which is grounded upon a wrong interpretation of the 29 verse of this chapter, neither is it confirmed by the consent of anie historie: also these wordes are flatter against it: for the King of the South shal provoke this Kinge and fall

fall upon him with his spightfull hornes : but the King of Egypt attempted nothing at all against Antiochus from the time of his departure out of his conuntry at the commaundement of the Romane legate. The Ptolomies thought themselves happie men to be delivered fro such a grievous enimie by the royall authoritie of the Romanes, so farre they were from provoking him to battaile. Besides, this confli& should be at the end of the Kinge : but Antiochus toward his end had all his warre against the Eymaitans or Persians in the east, not against Proleemie in the south. In the hundred fortie & third yeere of the Kingdome of the Greekes hee left Egypt being therto compelled by the authoritie of the Senate, at which time in his returne he grievously tormented the Iewes, but two yeeres after he ragèd most cruelly, sending Apollonius to root out utterly the Iewish religion, if it were possible. At the beginning of the hundred fortie and seventh yeere, when he thought to break into Iudea, it sodeinly came into his minde to commit this taske to Lysias, and himselfe to go first into Persia, from whence he never returned alive againe into Syria.

Shall wee thrust up together so maine victories, and those of so manie nations, which the angel attributeth to the King of the north, into such narrow streights of three yeeres and a few monthes more at the most, and in the meane time not think them worthie of one wordes celebration or praise, by the historiographers? Antiochus surely after the Romanes had restrayned him from making warre where he listed, and that he must of necessity lay downe his weapons, seemeth to give himself over to that monstrous ryot, which Athenus describeth in the wordes of Polybius. He had monie enough for that wondrous pompe, after he had robd the temple of Ierusalem of a thousand eight hundred talents, in his returne

out

out of Egypt, wherewithall in the pride & haughtinesse of his heart he imagined, he could make the land navigable and the sea passable on foote. 2. Macab. 5. 21. And what else now should such a man doe, borne to no thriftnesse, but to wallow himselfe in the myre & puddle of his owne filthie pleasures, who had an inunction for cessation of armes? And so Polib. in Athen. Dipnosoph. li. 5. All these things, saith he, were brought to passe, partly by those things which he had scraped together out of Egypt, after he had deceived the young king Philomether with a feigned league, & partly by the help of his friendes, but he had pilled also very manie temples. But to make short, All the noble acts which are hereafter rehearsed of the king of the north, doe call us back to some other beside Antiochus. We are not to think that the Iewes calamities had an end in this one mastyranie, or that they needed no other caution against the ensuing evils. The Angel sweareth in the revelatiō that that should be finished which God had promised by his prophets in times past when the seventh Angel soundeth c. 10. 7. & this 6nd is the last period of time which shal put an end to all prophecies. But among the Prophets there is not anie one, to whom God hath imparted at anie time more plentifull revelations, either of longer continuance, or of more exact knowledge of all particular matters, then unto Daniel: neither is it likely that there should be no remainder of comfort in the prophecies for the people of God, whom we know he hath determined at the length to joyne to his Church, when he hath gathered the remnants together. These things doe I speak to this end, because I see other learned men to restraine those things which followe within the boundes of Christs incarnation, howsoever they confesse ingenuously and confime by arguments, that they can no waies agree to Antiochus. But I trow it shall evidently appeere to anie man embracing the truth without contention, that it is the purpose of the spirit in this place

Rev. 10. 7.

to comprise in a short abridgement the whole estate of the people of the Iewes in a continuall orderly succession even to the second coming of Christ. Let us come therefore to the wordes, The time of the end wherof mention is made in the first place, sheweth manie middle matters to be overpassed, and that a passage is made to the last thinges; yet not to the last and vtter ruine of this King, the Romane Emperour, but to his sliding glorie, and end of his vnbrideled power, wherby of late he did whatsoeuer he pleased. Neither did anie remarkable accident fall out besides those thinges already spoken of, after the defacing of the Citie and scattering of the nation by Adrian, which handled the remainders of this people in like maner as Vespasian, had their fathers not manie yeares before. Iustly therefore doth he passe with so swift a course from those times to the weakened and decayed empire. A litle before the end therefore of the flourishing Romane empire, (the King of the south) that is the Saracens shall encounter him, which with their Captaine Mahomet did first make an invasion into the Romane Dominion out of Arabia and the southerlie places neere adjoyninge.

non The beginning of this hostile and violent assault was about the yeere six hundred and thirtie, which in short time fel out so happily vnto them, that within lesse then thirtie yeeres they got from the Romane empire Ierusalem, all Syria, Africa and the greater Asia. The Spirit doth fitly liken this nation, to a beast that striketh with his hornes, jithrag, saith he, *He shall push at him, he shall so wantonly and proudly insule, neyther with ill successe nor with lesse force then the wilde beasts use to doe, whose strength is all in their hornes. Great was the insolencie of the Agarens, who hearing that Constance the Emperour had prepared a navie against them, staid not till he should pursue and invade them, but presently came*

came flyeing vpon him into Phenice in Lycia, and overcame him in a great battayle by sea: *Zonar. Constanf.* Afterward for seven years together they vexed his sonne Constantinus Pogonatus, and in their great pride bent all their forces against the royall Citie, which they most eagerly assaulted as manie years almost as the Grecians did Troy of old, as scorning the lesser townes and judging the mistrisse alone worthy, to the which they might intend their journey with earnest desire. But thou wilt saie then, If the Spirit would fall downe into these times, why doth he passe over the Goths, Vandals, Scythians and the other northerne, rude and barbarous people, by whose invasions this Romane King was weakened and wearied before these Saracens fel vpon him.

Because it was his purpose to touch those oppressours onely, which should be troublesome to the people of the Iewes, which suffred no great losse by this wasting of Europe, most of them remaining in Africa and Asia. In which places being free from the Romane yoake, they served a new slaverie by submitting themselves to the basest Agarens. So the holie land in times past, the Iewes countrie, fel vnder their dominion at length. The Spirit therefore maketh mention especially of these by whom the Iewes were to suffer most hardship. Neither doth he in this place detect the Iewes by such wordes as he did before when he had to doe with Antiochus: for the legall worship being abrogate by the death of Christ, for which the Iewes to this day so eagerly strive, it cannot be that they should suffer anie thing for godlines sake, for which cause the Spirit should speak of Religion optressed, as it fel out vnder Antiochus, wherfore he vouchsafeth the Iewes no mention at all, onely he rehearseth these enemies whom they should finde hurtfull and grievous. Such is therefore the King of the south. The King of the north is described at large by his preparation after the maner of

a whirlewynd, and by his warlike instruments of all sorts then by his happie progresse in this verse.

But who is this King of the north? Not Antiochus, as we have before declared sufficiently, though the same title of the King of the north be given to the Kinges of Syria. The other notes will not suffer it as the ensuing exposition will manifest. Neither is it the Romane defending himselfe against the Agarens: for that (At the time of the end) did belong to the declining of the Romane Empire, but the King of the north doth grow into great authoritie from this beginninge, as the words following doe shew: which reason also enforreth that this bickering must of necessitie be referred to some other time then that which went before the coming of our Lord Christ: for the Romane Kinges did as yet flourish and grow more and more, neither at that time had attelined to his height and maturitie. But this warre fel out about the end of the flourishing of the Empire. It is not then to bee doubted but that the King of the north is the Empire of the Turkes. We know that the inward parts of the north did cast out this base rabble into the world through the straights of the Caspian sea, which at length loosing his reines for libertie, mightily assailed our continent on every side, and doth in these daies violently assault us as it were a whirlewinde. But who it is against whom the angell saith, He shall come against: the King of the south or the Romane, it may be doubted of: As a whirle wind, saith he, shall he fall vpon him.

He vanquished indeed the Empire of the Saracens in Asia, but the weight and force of his tyrannie did lye especially against the Romane whom the angel maketh the common butt to both Kinges, both of the north and south, to pearce him through with their darts and weapons, as the history sheweth evidently. Havinge there-

fore

found out the adversaries, let us see in the severall parts how the description will agree. He shall invade, saith he, a whirlewinde and tempest suddenly, speedily and mightily shaking and wasting all things, whose force can scarcely be anie way avoyded but by flight, which indeed agreeth to none more fitly and truly then to the turkish tyrannie from the yeare one thousand three hundred, when he began vterly to overthrow Cities, Kingdomes, armies, laying along and spoyling all that come in his way.

The outragiousnes of the Turkes did as much exceed that of the Saracens, as a violent tempest rushing from above, exceedeth the fiercenes of a beast pushing with his horne. The violence of this beast may be avoyded by flight or resistance, and our men have repelled at length the insolencie of the Saracens, though with their great trouble and losse: but it is not in mans power to oppose the terriblenes and force of the whirlewindes, from which it is hard in anie corners or coverts to make an escape. Whence it came to passe that our warres have not so much put off the furie of the Turkes as provoked it: neither is anie better to be expected vntill his tyrannie be come to his appointed time. His warlike instruments are chariots, horsemen and shippes: the hooked iron chariots were in frequent use with the Ancients, as it is manifest both by sacred and prophane historie: The Romanes first sawe them in the warre of Antiochus, and after that against Mithridates: They stroke great terror at the first, but afterward they were derided and scorned as Vegetius sheweth, book. 3.

Wherefore the Romanes never vsed these chariots, and while they bore the swaie and vanquished, others also cast them off as vnprofitable on every side: Here therefore he doth rather allude, to the ancient Custome, then strictly determine that the Kinge of the North would vs

such

such a kind of armes: vnles peradventure these chariots be wagons and other cariages appointed for the armies remoouals wherof the Turkes vie abundaunce, though they have great plentie of camels. They may also be referred to those great gunnes which are drawne vpon wheels, which doe resemble a kind of chariots, spitting fire. The Turkes abound in horsemen, they bring more of them into the warres then almost all the Christian princes joyned together.

They have also very great navies well furnished at their pleasures: for they were not contented with the boundes of Asia, but providing shipping they sailed into Europe with a desire to subdue and conquer our world also. He wanteth then no kind of preparation, wherewithall the Angel said he should be furnished. The successe is summarily signified in the last wordes: And he shall enter into the Countreyes and shall overflow and passe over, that is, They shall goe vp on the bredthe of the earth, as Iohn speaketh Rev. 20. 9.

The first wordes therof doe shewe the largenes of his tyrannie, for it shal not be contained within the boundes of one Countrie, but he shall spread himselfe into manie regions. The next wordes shew his easie victories, which shalbee as soone and as easily gotten, as a low ground is soone covered with an overflowing of waters. The third sheweth the safetie of his victories wherby he may freely goe hither and thither in his conquered Kingdomes, and in regard of his strong holdes which he shall possesse he may goe, and come, passe and repasse, without anie feare of hostile invasion or home rebellion, vnlesse the word *gnabar*, passe over, doth signifie some declining or lessening of his power, as if the Angel would affoarde some hope that his tyrannie should not be perpetuall. But this comfort is added to vers. 44. wherupon it seemeth the lesse probable, to bee here intended, so as the former

sense

sense is the likeliest. wherfore when such happie successe is signified in these wordes, and how the event hath bene answerable, we perceive and feele by wofull experience, rather then need to be exprest by anie mans speech: since the time that the floudgates taken up, this whirling raging gulf was sent into the worlde, overflowing and violently bearing all away with his multitudes.

And he shall enter into the glorious land & manie countreyes
shalbe overthrow. *Vers. 45*

The largenes of his dominions is set out at large, and withall certaine boundes are set, at least on some part, which by no meanes he shall overpasse. The first countrie made mention of is the land of the Roe or of delight and ornament, that is Iudea it self, as Ezechiel sheweth, calling it the land of the Roe or of glorie, which God sware to give to the Israelites after their deliverie out of Egypt, and which he gave them to possesse after fortie years wandering in the wilderness. Ezec. 20. 6. 15.

But it may happily be doubted, what should be the reason of this appellation, whether it be so called from his inhabitants put to flight and driven into banishment, as, the Roe-bucks leaving their wounted haunts doe runne hither and thither when the houndes and hunters doe pursue them in the mountaines. So Esay speakes of Babilon describing her exiled Citizens caried away, for it shall be saith he, As the chased Roe and as the sheepe that no man taketh up cha. 13. 14. And Iudea, whether we respect the first Canaanites, whom the land spued out for their horrible wickednes, or the new dwellers the Israelites first caried away by the Assyrians and after driven out of their country by the Romanes, and scattered thorough the whole earth, may worthily be called a chased Roe. But Ezechi: in the place aforesaid seemeth to bring another notation of this name: for he describing Canaan from the abounding of milk and honie, as if it

B

had

*Erets hat
sebi. Terra
capreola.*

42
 had borrowed. his name of this fruitfulness, saith. It is the *Roman* glorie of all landes, as if all landes did hunt and seek eagerly after this land as after the *Roe*, because of the felicitie therof, as if this were the glorie and delicious delight of all landes, for so is *Israhel* often vsed. I think the Spirit did vsd this word of set purpose, thereby to comprehend both, their expulsion and happiness, lest her citizens should despaire and be quite out of heart, but in the midst of her sorowfull exile they should think themselves to be Gods *Israhel*, darlings and delight. To this same purpose is that word *Armageddon*, vsed in the *Apocal* as we have shewed in that place. Seing then that this is the land wherof the Angel in this place sayth, the King of the North shall come into it; and he speaketh of his coming as of a new thinge: for to what purpose should he declare it as a wondrous and strange thinge which was vsuall and accustomed? This King therefore of the North is not *Antiochus*, for whom it was no newes to come into Iudea.

He had twice before grievously afflicted it, vers. 28. 30. His third coming might have bene terrible but not new, if he had come, which we have proved formerly to be farre from the truth. By the same reason is the *Romane* excluded whom we have seene before bearinge rule in the land, and making sale therof vers. 39. or dividing it for gaine, but it most fitly and truly agreeth to the Turke, who at his first onset was wholly taken up in subduinge of Europe and Asia, on that side which is joynted to the borders of the Persian Empire: and came not in Iudea the glorious land before *Zelimus*, about the yeare one thousand five hundred and fourteen going into Egypt, took his journey this way and so by the way, won *Ierusalem* by assaulte.

At the same time fell manie countries, *Comogena* of Syria, *Antiochia*, *Damascus*, also *Tripolis*, *Berillus*, *Sidon* and

43
 and also *Palestina*, with all the region by the sea coast even vnto Egypt, which all now first came vnder the Turkish tyrannie. Yet it so came to passe by divine providence that he medled not with *Edom*, *Moab* or *Ammon*, for that is the cheife of the children of *Ammon*; as if he should say, he was so farre from subduing these countries that he had no power over their uttermost coastes. We know these regions doe border upon Iudea, *Edom* to the South, *Moab* and *Ammon* toward the East, and by one common name are at this day called Arabia, the third part wherof the Turk vexed, not being content to open himselfe a way into Egypt, through Syria, Iudea, *Palestina*. From the time of that expedition, Persia and Europe especially, did hold him tacked; so as his wartes proceeded that way no further.

Here therefore resteth the Turk on that part of the worlde, by which fixed boundes and journey, as it were drawne and laid out, the Spirit leadeh us as it were foote by foote, to finde out this Cruel beast. But these landes were not free from *Antiochus*, who had the tuition of them, as it is manifest by *Hircanus* the sonne of *Iosephus*, who attempting manie things against the Arabians, and fearing least being brought vnder the power of *Antiochus* he should pay for his evill deedes, layd violent handes upon himselfe, *Antiochus* enjoyed all his possessions. *Ioseph. Antiquit. lib. 12. 5.*

Afterward the *Romane*s with their Captaine *Scaurus* pierced in even to the rock of Arabia, much more did they bring vnder their subjection those countries bordering vpon Iudea, *Ioseph. Antiq lib. 14. 9.* And againe *Augustus Cæsar* sent *Ælius Gallus* into Arabia to Attempt those nations and countries. *Strabo lib. 16.* In Arabia, but vnder *Trajanus* Arabia was made a province, as *Sextus Ruff. Histor. Antiquit. lib. 5. de Consulibus.* It could not be therefore said that these nations should escape out

of the handes either of Antiochus or of the Romans, but onely of the Turk himfelfe, who as a Channel hath thefe waits to reftreine his raging billowes with thefe Shoares.

Verf. 42. And he shall stretch forth his hand upon the countries and the land of Egypt shall not escape.

The Angel yet goeth forward to declare the greatnes of this tyrannie in certaine particular provinces amongst which he fpecially and by name exprefleth Egypte firft of all and fome other regions of the Continent, as well becaufe the Iewes did there efpecially live in exile, to whom this comfort was chiefly intended, as alfo becaufe the conquest of thefe countries fhould, as it feemeth, be the laft.

To stretch the hand then is to offer violence, to make warre and to vanquish and to bring into fubjection againft their wills, this rage and tempeft was to fpread it felfe into divers countries, and the Chriftian world hath at this day wofull experience of the truth of this divine oracle.

Egypt was one among the reft which fhould bee vanquished and fubdued to this empire; which that fame Zelimus, of whom we fpake in the former verfe, brought vnder his fubjection in the years 1515. He had indeed intended and prepared his voyage againft the Perfian; But when Campfon Gaurius the Sultan of Egypt had taken Aladinus his nephew on the brothers fide, and had fent a proude anfwere to Zelimus, who defired peace while he was occupied in his Perfian warres, the Turk on the fodayne turned all his forces againft him. So having flaine himfelfe and fattered his armie, in the province of Comagena, he gave not over till he had pearced into Gaurius his Kingdome, of Egypt, through Syria

Syria and Iudea, and although it did valiauntly defend it felfe, he did utterly overthrowe it and tread it vnder foote. Antiochus indeed attempted warre againft Egypt; but he was constrained to depart without doing of any thinge, for all his attempts were reftreined by one comminatorie warring of the Romans, fo as he was fayue to relinquish that which he had gotten, as Iofephus Antiq. lib. 12. 6.

How fhall we then applie thefe things to Antiochus, who was farre fhort of the fucceffe of this King of the North. The Romane did enjoy this Kingdome, yet not by stretching his hand vpon Egypt as the Turk who overcame it by force and armes, but by tight of league and confederacie as all hiftorians report. Now to find out the true events, we muft not onely regard what was done, but after what maner and fort alfo, wherein the prophecie is as certaine, as in fore ftewinge the thinges themfelves, which are to be done,

Verf. 43. And he shall have power over the treasures of gold and silver and over all the precious thinges of Egypt. Verf. 43.

Thefe wordes doe more fully fhewe how Egypt fhould not escape, that is to fay, it fhould be fubject to his will in fuch fort as he may freely prey vpon it, make havock and fpoile of it, which we find this Zelimus did, when he had taken Tomumbeius Mamatuscus, who had made himfelf King after Gaurius his deatch, he tried him with a tedious and sharpe examination about his treasures before he would put him to death.

What hidden treasures will not he find out and carry away, which conftreinethe the King himfelfe by torments to bewray all? how cruelly did he rage againft the common people, who had no regard of Majestie & honour? Of

very good right did the Spirit make mention of the hidden treasure, for the smellings and finding out wherof such a deale of crueltie was vsed.

And when there was no more gold, least anie thing should be wantinge which might further his desires, he caried away more then five hundred families out of all Egypt, specially out of the Citie Memphis of the most wealthie and noble ranke, besides a great multitude of women and children of the Mamarukes, whom he commaunded to be slaine every one. A kinde of men indeed worthie to dye an euill death. No suche thinge was ever done by Antiochus. And although the Romans had power over the treasures of Egypt, which they with greedines and crueltie extorted in all places by all the meanes they could, yet this power was not of the fadinge but of the flourishinge estate of the empire, whose time is now handled, as we have seene, in the beginninge of the 40. vers. Whatsoever thinges therefore are here mentioned, as some waies agreeing to the Romanes, wee shall fynde much differing in time, so as the diligent and attentive reader cannot be deceived.

As concerning the Lybians and Ethiopians, who sayth hee, shal bee at his steppes: therby is signified that these nations also shal serve the King of the Northe, whose stepps and goings they shal observe, and should ioyne themselves as companions in his expeditions. *Lybia* is a common name of the whole continent of the third part of the world, which is now called *Africa*: & it is a speciall name of a certaine part of the countrie, which againe is distinguished into two other *Lybias*, so as in the whole it is three folde. It hath not his name of *Lybia* the wife of *Epaphus*, or anie such like as the Grecians would have it, but of *Lehabim* by contraction. *Lubim*, as the native wordes are usually corrupted among forraine nations, for the countrie is so called for the flame

flame and scorching heate of the sunne wherwith it is alwaies scorched and burnt. And those *Lehabim* tooke their originall of *Mitzraim* Gen. 10. 33. Some refferre *Lubim* to the root *Lebab*, and the forme of the now we doke admitts this notation: as the more fitt, neither is the signification disagreeing; seeing that the *Lybians* goe before all other nations in craft and subtiltie.

But *Daniel* seemeth to use the word corrupted, rather by the custome of nations then contracted after an usuall and accustomed maner.

The *Ethiopians* heere or *Cushim* whose father was that sonne of *Cham* Gen. 10. 6. And although the *Cushites* did inhabite farre and wyde, in Asia and Africa, yet they seem by a common and generall name, to be specially pointed at which inhabite from the South of Egypt to the seaward. The Angel therefore saith that these nations shal folowe the turkish ensignes, or at least the Turke with his steppes shal come unto them, that is to say, with his Emisaries, ballawes, Begoes and Agoes and other messengers, which he useth as stoppes to overrunne farre distant places, and to bring them under his subjection. And wee know also that a great part of Africa, beside Egypt: is now possessed of the Turke at this day. *Arcademus Barbarossa* the turkish ambassadour did deprive *Maleasses* the King of *Tunns* of his Kingdom, whom the Emperour *Charles* the first restored againe in the yeare 1535. who six yeares after had occasion againe to saile to Argiers in Africa to keep the Turke busied in farre distant places to bridle and restraine the insolencie of his late victorie in Europe with some losses in Africa, if it might bee. But *Cæsar* now arrived not with the like happie successe as he did before, for the third day there arose such a tempest and violent fall of raine, that he lost manie of his shippes, gunnes and all other provision,

sion, yea he wanted manie thousand of his soldiers, wherby he was constrained to depart without doing anie thinge, and to leave that whole province to the Turkes. Yet not these alone are in his steppes, but Ezechiel setting downe the armie of Gog, whom in the Revelation we have manifestly proved to be the Turke, doth conioyne together the Ethiopians and them of Phut the furthest westerne Lybians of the countrie Tingetana ch. 38.5. Now if these thinges be applied to Antiochus we shal see a wonderfull difference. He had no command over Egypt alone, much lesse over the Lybians & Ethiopians whom he never came neere unto either by himself or by his messengers in anie warlike expedition.

The Romanes were of old the Lordes of all this countrie, but in their prime flourish of their Kingdome, not at the time of the end, whither the Angel hath already brought us as we said before.

veaf. 44. But tydings out of the East and out of the North shall trouble him.

Hitherto of the prosperous affaires of the King of the North, now folow the aduerse, and first by tydings. All the former passages have shewn us thinges past already: for since Antiochus, the Romanes, Saracens and Turkes have playd their parties, who with grievous calamities have wasted and at his time doe wait the Jewes, partly while they retheyned the religion given them from God, and partly whilst to this day they doe wickedly observe their ceremonies abrogated long agoe. But those thinges which folow from hence unto the end, doe shew us also of thinges to come, as it will easily appeare by the particular exposition. We have often times incountred that opinion which attributeth all these thinges to Antiochus, to that intent truly that it might appeare in everie particular, how much it wandreth from the truth, wee are yet to proceed in the same, that we suffer not our selves

selves to be deceived by it, when we shall see the difference and disagreement therof on everie side. I doe not therefore finde what tydings from the East should trouble him, except happily that rich temple of Diana in Elanois did trouble the man: yet that message was more to provoke his lust in coveting: then to strike anie feare into him. And what need was there to goe thither with such a cruel minde, utterly to destroy all, where gold and not bloud was sought after. Neither was there 1. Mac. 6. anie forcible attempt to anie private mans goods, but 2. onely to sacred wealth, wherewith the Jewes often times, being more Jealously affected to their sacred and holie thinges, then those of Elanoies were, redeemed both their lives and libertie. And grantt him to be Antiochus Epiphanes, was hee so madde or, beside himselfe that being affrighted with easterne & northern tydings, 1. Mac. 3. himself should goe into the east and send Lysias into the 37.38. South, and sett no guard at all toward the North?

Our learned Broughton sawe that these tydings were no way likely to trouble the man, and therefore hee taketh in the Parthian warre which Florus, reporteth to be betweene Pharates and Antiochus the King of Syria, in the Abridgement of Livius 59. but the learned man was deciev'd in the name, and referreth that to Epiphanes, which was proper to Sedetes many yeares after, Liv. li. 46. sheweth Epiphanes to be dead, but that which he mentioneth of Antioch. l. 59. belongeth to Sedetes, as it is manifest out of Iustin also, who sheweth Antiochus to have departed, who had to doe with Popilius the Romane legate in Egypt, at the end of the 34. booke: but the Parthian warre was of another Antiochus much younger, the brother of Demetrius that was living and taken by the Parthians, of which warre hee entreateth in his 38. book. That is therefore a vayne Parthian warre, at no hand to bee referred to those tydings.

Calvin doth expound these things of Crassus, who being overcome at Carras in a great battaile not faire from Babilon, the Romane whom he maketh this King of the North, was terrified with the report of this slaughter.

It could not indeed otherwise bee, but very grievous to the Romane to heare of the death of so great a Capitaine and of so great and well furnished an armie, but where are the tydings from the North? Cesar in the mean time did subdue the french men, neither were there anie other northerne tumults: Where was this Cruel expedition to destroy and verily to make away manie? The Romanes did not much stieve in the revenge of that overthrowe, onely Antonie added more unto it, by the overthrow also of his owne forces. For whereas the Parthians brought the eagles of Augustus, which they had taken away at the death of Crassus, they did it voluntarily and not by constraint as Florus sheweth in his 4th booke and 12. cha. Furthermore where did the Romane plant his Tabernacle? at the glorious holie mountaine, that is to saie, in Iudea the holie land, thereby to repulse the feare of these tydings; or how came hee to his end in the same land, who flourished so long after and when he began to fall, he had his overthrow anie where save therabouts? There are manie such like arguments which will not suffer it to be referred to anie Romane. Wherefore these wordes belong to the Turke, whom wee have hitherto seene to be meant of the King of the North, and the tydings out of the East and the North, which shal so trouble him, shalbe the report of the Iewes converted to the Christian faith: Wee knowe this nation is dispersed almost through the whole world, but yet they most abound in the countries East and North in respect of Iudea; For they be bordering

dering upon their native Countrie, and the Remaines of their brethren, which were of old carryed away by the Assyrians, and inhabited these very places, might thither invite and allure others as often as they were to remove out of their owne countrie.

Out of both these regions the Iewes at length shal shew themselves, who shal give attentive eare unto Christ. This did the Revel; 16. 32. teach us before, where after the overthrowe of Rome, Euphrates shal be dried up, that the Way of the Kinges of the East maie be prepared.

There have we shewed that this is to be understood of the vocation of the Iewes and that it belongeth to the very same time with these tydings out of the East, the most deadly and last warre prepared in both places doe make manifest. There the dragon mustering all his forces, doth goe to a place called Armageddon to cut off and destroy utterly, but he doth bring destruction upon himselfe, for that next viall doth powre out the last destruction upon all Gods enemies. Here the King of the North shal goe forth with great furie in the glorious holie mountaine to destroy and utterly cutt off manie, but he shal come to his end, & none shal help him. Then immediately shal the resurrection solowe, as wee see in the beginning of the next chapter. But the Apocalyps maketh onely mention of the East, because the first greatest & chiefeest companie shal come from thence, yet in the new Ierusalem, next to the first gates on the East, which are open to these first eastern Iewes, are those on the north, because the brethren of those parts shal make up the next companie of those that came on flocking into the new citie c. 21. 13. In which respect Ezech. doth first describe the north gates of the holie citie restored; shewing by this mixt & confused order (his prophesie giving the first to the north & the Apocal. to the East) that it skilleth not much whether of the twaine

Re. 21. 13.

Exach. 48.
1.16. 30.

57
we sett first, the desire of both out of both countries will be so close ioyned & almost unseparab^{le}. ch. 48. 1. 16. & 30. This consent therfore of Daniel, doth very much confirme our exposition of the Revelation & the Cāticles, but the matter will as yet appeare more evidently, when we shal have gone over the rest of Daniel. These are the tydings out of the East and the North, which at length shalbee noysed farre and nere after Rome shalbee defaced: shew alive and surviving, no good newes can be expected; Christ doth deferre that ioyfull and happie time to her fall and ruine, least that loathsome harlot, should be partaker of such a pleasant report. And how can it otherwise be, but this newes must be very troublesome to the Turke, who knoweth well what a deale of mischief made therupon fall upon him? he hath enough to doe to defend himselfe against us Christians of the west alone; what a terrour will it bee to see himselfe, in the midst of his enemies to be beset before and behinde, at one time, and not onely to hazard the losse of his empire, but of the name of the Turkes also? for then shal that saying of the Prophet be fulfilled, I have bent Iuda as a bowe for me, I have filled Ephraims hande, and have raised up thy sonnes O Sion, against thy sonnes O Greece, and made thee as the sworde of a mightie man. Zach. 9. 13.

Now then will he gnash the teeth, fret and chafe, storme and growe madde, hee will appoint choise officers and muster and take up a huge armie, hee will set forth to warre with a full purpose to wast and destroye all thinges, for as much as now hee will see the time at hand, either to quit himselfe speedily, or to perish for ever. And the Romane Antichrist will afford him an opportunitie to turne himselfe wholly to that warre, who will withhold us in these west parts with as troublesome a warre as the revelation teacheth, chap. 19. 19.

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33
For he shall revieve and remaine, a while after his forlorne and lost Rome, as we have observed vpon the Apocal. 16. 13. &c.

Vers. 45. *And he shall plante the tabernacle of the wrath of his judgment between the seas in the mountayne of holie delight.* Vers. 45.

We have heard of the tydings and of his wicked purpose, sorrowfull presages of his destruction at hand. Now the destruction it selfe is set downe, a sweet comfort to all the godlie and of all their tedious troubles, but all this will bee finished in warre: both the place and issue hereof are set downe in this verse. As concerning the place, before he describes it by his proper marks; he sheweth in a word what maner of provision he should make in this place, he sayeth, He shall plant the tabernacles of the wrath of his judgement, for so I render and translate אהלי אפחדנו Ahol Aphadno: the Greeks doe retaine the Hebrue word entire Α' Φαδνω, and he shall plant his tabernacle Aphadno; but Symmachus redreth it ιερμασις, stable, And he shall spread the tabernacles of his stable, that is to say a stable wherein his horse shall stāde. The vulgar latine version doth imitate the Greekes, And he shall plant his tabernacle Aphadno. The rest which I have seene doe thus with one consent, and he shall plant the tabernacle of his pallace.

The strangenes of the word which is no where else vsed in the Scriptures, and the conveniencie of the matter made me thorowly to observe the notation thereof, which seemeth to be compounded of three wordes, Aph and Din, and the affixe of the third person 7 the wrath of his judgment? as if he would say, Hee shall plant the tabernacles of wrath, wherby he shal procure vpon himselfe judgement & everlasting destruction; a most significā word vsed

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of purpose, as it seemeth, most divinely to comprehend in a breif summe admirable consolation. He shall indeed attempt destruction vnto others, but the mischeif shall fall upon his owne head: he shall finde and feele that in himself which he intended for others.

Reverend Broughton saith, it is a Babilonian word of frequent vse in the Babilonian Talmud: but it may be the Iewes did often insert the word, found in Daniel in their writings in that signification which themselves most fancied, though it were not in common vse with the vulgar Babilonians. The fit composition of these Hebrew wordes doth make this opinion more then probable. Now for the place of the warre, he saith, Between the seas: but whereabouts is that? or rather where is it not? seing the whole land is an Iland? he therefore restraines this largenes in the next wordes: In the mountaine of holie delight, in the mountaine Tsebi, of the Roe or delight, that is to say in the land of Iudea, as we have seen before in vers. 41. Hence let us take knowledge which seas these be the river Euphrates and the Syriach arme of the Mediterranean sea, as in the 72. Psalme vers. 8.

And he shall have dominion from sea to sea, from the river vnto the ends of the earth: for first the Iewes shalbe here gathered together who now live as exiles and out of their owne countrie. All the Prophets speak of this returne which they shall aduancee and take in hand, not for religions sake, as if God could not elsewhere be worshipped, or as if it were of necessitie to bring in the legall worship againe, but not to sturue any longer as strangers and inmates with forraine nations and that the admirable goodnes of God might openly appeare vnto all men, now againe pitying his people whom he had estranged from himselfe with so longe a divorce: Hitherto also will the Turke come in haft to oppresse this
newly

newly returned people. He wil compasse the campe of the saints saith Apocal. 20. 9. and the beloved Citie, But Ezechiel most playnly saying. After manie daies thou shalt be visited in the later years, thou shalt come into the land which is brought back from the sword and is gathered out of manie people, against the mountaynes of Israel, which have been alwaies wast, when he shalbe brought forth out of the nations, they shall all dwell safely; and there is much more cha. 38. 8. Eze. 38. 8

The tydings therefore out of the East shall call the enemy into the holie land: not to Chinois whither Antio. went, nor to Babilon whither the Romans went, to be revenged upon the Parthians, so as if there were no other mark of the King of the north besides the very place of the warre, his person could not be concealed from an attentive reader.

The issue of the warre wil bee most lamentable, for he shall come to his end and none shall helpe him: because it shalbee brought to passe not so much by mans power and forces as by Gods owne mightie arme, gloriously shewing it selfe from heaven, as it is Apoca. 20. 9. But fire shall come downe from God out of heaven to devoure them. And I wil plead against him, saith Ezech. 38. 22. with pestilence and with bloud, and it wil raine vpon them and vpon his bandes, and vpon the manie people that are with him an overflowinge raine and great hailestones, fire and brimstone. What help and aide can come against these darts and arrowes? O Turk, thou shalt therefore perish, not only the Prince himselfe, but also the principallitie it selfe; thy name shalbee vterly raced out and thou shalt be tormented everlastingly, both for thy horrible impietie against God and also for thy barbarous wickednes and crueltie against men.

Thou art left as another Pharao soone to be overthrowne with violent stormes of the fierie lake, that both
the

the great name of our God may bee made more famous, as also to afford to all the Saints the argument of a new song of thanksgiving. Such is therefore the King of the North, who when he shall perish in the holie land, he can neither be Antiochus nor the Romane, who came to their ends in other places.

The text of the whole

12. CHAP.

- 1 And at that time shall Michael stand up: the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall bee found written in the booke.
- 2 And many of them that sleepe in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt.
- 3 And they that bee wise, shall shine as the brightness of the firmament, and they that turne many to righteousness, as the starres for ever and ever.
- 4 But thou, O Daniel, shut up the words, and seal the booke, even to the time of the end: many shall runne to and fro, and knowledge shall be increased.
- 5 Then I Daniel looked, and behold, there stood other two, the one on this side of the banke of the river, and the other on that side of the banke of the river.

6 And

6. And one said to the man clothed in linnen, which was upon the waters of the river: How long shall it bee to the end of these wonders?
7. And I heard the man clothed in linnen which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shall bee for a time, times, and an halfe: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.
8. And I heard, but I understood not: then said I, O my Lord, what shall bee the end of these things?
9. And hee said, Go thy ways Daniel, for the words are closed up and sealed, till the time of the end.
10. Many shall be purified and made white and tryed: but the wicked shall doe wickedly: and none of the wicked shall understand: but the wise shall understand.
11. And from the time that the daily sacrifice shall be taken away, & the abomination that maketh desolate, set up, there shall bee a thousand two hundred & ninety dayes.
12. Blessed is hee that waiteth and commeth to the thousand three hundred and five and thirty dayes.
13. But goe thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

H

THE

THE ANALYSIS

or Resolution.

Hitherto of oppressours, now their deliverance is handled, which in the generall and in this kinde, is both out of great affliction v. 1. and afterwards to an vchangeable condition and estate vers. 2. 3. but in his qualitie, it is both sealed, vers. 4. and hath a double opposition of time, the first proper to the Angel, whose preparation sheweth the number of Angels, and the place, vers. 5. But the conference doth consist of a question ver. 6. and an answer, consisting partly in gesture, and partly in wordes, vers. 7. The second opposition of the time is such, as a man at length should vnderstand also, the occasion wherof was also the ignorance and the question of Daniel vers. 8. The answer of the Angel is partly negative and refusinge, v. 9. partly consolatorie, as wel universally, which belongs to all Saints, (whom he sheweth this darkness and obscuritie shall nothing hurt ver. 10.) and withall yeeldeth help and assistance to vnderstand the double time expressly determined first vers. 11. the second vers. 12. as also particularly, which belongeth to and concerneth Daniel himselfe, vers. 13.

THE

THE SCHOLIA

or Exposition.

Verf. 1. *And at that tyme shall Michael stand up, the great Prince.* Verf. 1.

This last Catastrophe and turning, doth prosecute three things in order: who shall deliver, from whence, and whom.

Some would have Michael here the defender, to be Christ and it is very certaine that he is the great Prince; yea by farre the greatest of all, the Prince of his elect people, who hath delivered his church alwaies and will deliver it hereafter, yet the name of Michael here seemeth to be some certaine Angel whose ministerie the great Prince will use in this battaile. In the later end of the tenth chap. before, he is spoken of as a certaine helper, with whose aide that glorious Angel assisted, seemeth notwithstanding to complaine of his being alone, There is none that holdeth with me, saith he, in these thinges but Michael your Prince.

But more plainly there in vers. 13. And lo Michael one of the cheife or first princes. for Christ is not one of the cheife princes, as if he were of a certaine order of Angels, and had a Companion of power, but all the Angels, as servitours doe Minister vnto him. But thou wilt say *אשר* *אשר* Acad Haharim, is not one of the princes, but first of the princes, verily *אשר* is of order sometimes, when it is joyned with nouns of time, as in one of the moneths, that is to say, in the first day of the moneth. Levit. 23. 24. And so with this our Prophet, in one yeare of Darius, that is in the first, Dan. 9. 1. From

H 2

whence

whence in one of the Sabaoths for the first daye of the weeke. But the same word joynd with others is, for the most part of number not of order, as behold the man is become like one of us: Gen. 3. 22. He doth not mean as the first of us: of which sort are manie other places. That may be added also, that the Archangel Michael in Iude 9. Doth put off the Diuill to the Lords judgment as if him selfe had not power and authoritie to restraine him, which yet notwithstandinge Christ doth exercise. Mar. 1. 25. as in manie places elsewhere in the Gospel.

Neither is it likely that the Apostle, if he had meant Christ, would not have called him by his proper name, especially when he doth bring his argument from the greater, whose force is much lessened, if that which is greatest of all, be not called by his owne, but by a farre inferiour title. Yet doe I not so dispute of this, as if I meant willingly to contend with anie man about that matter, but onely to finde out truth, wherof very great care is to be taken as much as may be, even in the smallest matters. Neither is it of necessitie that things must be done by the ministerie of an Angel from heaven, in such sort as no part thereof should be acted by man, but Christ may raise and stirre up some excellent man in whose person he may present a visible Michael, as in that battaile of Michael and the Diuill in Apocal. 12. we have scene: But what kinde of ministerie soever it shalbee; in what maner this Prince shall come prepared and furnished to the battaile, it is at large declared in Apocal. 19. 17. Secondly whence he shall deliver, is from such a troublesome time, as was not the like from the beginning of the nation vnto that very time. The Turk is alwaies intolerable even in peace, rest, and vacation, how outragions will hee bee, when he shalbee afraid of his owne overthrowe? He hath striven elsewhere about some

some Connties, or at the uttermost about the Empire, but now he must fight for his life, where he must either overcome, or else not onely undergoe the yoke of subjection, but be utterly destroyed and die with extreme torments. He hath often times in vaine caried, almost infinite forces into the field: how will hee be furnished now, when he shal perceiue all now shalbee hazarded at once for ever?

Out of these streights of time, anie one maie easily conjecture what horrible turmoiles, the Cruel beast shal make, but also on the newe and Christian peoples part there wilbee no lesse grievous a tryall, when they shal see this horrible and fearfull tempest, immediately to follow the faith which they so lately had professed? For they may imagine God to be angrie because they have forsaken their fathers religion and have embraced christian, which their ancestors did so hate, therefore the Spirit doth foretell the grievous troubles of those times, least anie man by the sharpenes thereof should fall from the truth. God doth vsually turne the rage and furie of the adversaries unto his owne praise and glorie, if other escapes be stopped up, he openeth a passadge thorow the sea, bringeth out of the lions den, and preserveth safe in the fierie furnace, neither doth hee still the raging waves vntill wee see our selves almost lost: Wherefore as of old in Egypt, so salvation will now sodainly shine forth, but then especially when all things seeme desperate, and past recoverie.

But how is this affliction most grievous? of all former onely which some one greater should after succeed: not so, but of all without exception, for it shal outstrippe all the former and it selfe shall be last, which an everlasting deliverie shall presently follow, for hereunto is joynd the resurrection, after which no calamitie is to be expected of the Saints. How therefore should

it either agree to either Antiochus or Romane, who, whatsoever mischance they did, it was but a flea-biting to this miserie of a thousand six hundred yeeres, wherein as yet the Iewes doe lye buried.

But this fit or sharpe assault is not come as yet, seing the deliverance, is not yet happened, which shal fall out in the midst thereof. Who shal bee delivered, they are first noted by their nature, then by grace: by nature, Thy people, By grace, Every one that shalbe found written in the book. That sheweth the nation of the Iewes, which were Daniels people, comming of Iacob the same common root and stock. So in the beginning of the verse also standing for the children of thy people: whereby he teacheth that this deliverance is not presently but to be expected in their posteritie, namely their Children, but how manie ages after, shal appeare afterwards.

This prophesye therefore is proper to the Iewes, but thence it will not folowe also as proper to the time of Antiochus, seing the Iewes maie be afflicted as Gods people, howsoever they suffer not for Mosaical ceremonies, as it will fall out when they come to the faith. I would that worthie Broughron had considered this; he would not have so drawne all with a wyre necke unto Antiochus.

But there shal bee also a choice and difference in this people: Their deliverance shal not be so confuted to bring all to eternall life, but those onely which together with this outward safetie from these great dangers, shal bee by saving faith adopted for sonnes, whose names God in his everlasting decree hath written in the book of life, for, it is not in him that willeth or runneth, but in God that sheweth mercie: neither is it in our power to receive faith or beleewe, but is onely theirs who have the earnest pennie of election. It is very likely therefore that some of

of the Iewes wil hold so obstinately their legall rites and institutions, that neither with the famous deliverance of their nation, nor with that exceeding glorie wherewith the truth shal then flourish, will they suffer themselves to be separated from their superstition.

*And manie of them that sleep in the dust of the earth
shal awake.*

vers. 22

Such hath bene the troublous estate whence they shal be deliveted; The condition into the which they shal shift and passe, is waking out of the dust of the earth, which is afterward layd downe by a distribution of saints and reprobates in this verse; and againe of saints alone in the next verse. As concerning the waking, all our expositours that I could see, doe refer it to the last resurrection of the bodies. Some Iewes contrariwise doe apply it to the restoring of the Church, which they saie shal bee in this world. Wee must freely and diligently search on which side the truth is, all prejudice laid aside. It maketh against ours, that all these things, namely the end of the former chapter & first verse of this, are so linked together in a continuall course and order among themselves, for that is meant by the band of time in the beginning of the chapter, At that time shall Michael the Prince stand vp, as if he should say. At what time the kings of the North shall pitche his tents in the land of Iudea it selfe, the shall that great trouble oppress them, then shall happen this admirable deliverance, then shall this resurrection be accomplished: therefore howsoever in other places passage may be made from the birth of Christ to his second appearing, yet in this place it cannot, where such a band doth come in betwene.

And vnlesse we doe allow of this connexion, what a huge heap would there bee in the prophesie, what a gulfe

gulse to let scape and skip a thousand six himdred years and more, I know not how manie, especially which hath gone so leisurely and orderly to this very place and was cheifly ordeined for the Iewes, to whom he affoordeth no comfort at all, if he passe and flie presently from Christ first exhibited vnto the latter end of all things. This one thinge may seeme sufficient to refute the exposition not onely of this verse, but also of all which ours doe bring vpon the ten last verses of the former chapter, which they wil not have reach beyond the first comming of Christ, when as yet the Angel hath gone Rep by step through all ages from thence as wee have made it plaine I hope.

Seeing therefore all these thinges are necessarily coupled and joynd together among themselves, if that voyage of the King of the North into the land of *Ishebi*, be either the expedition of Antiochus or the Romanes into that countrie, then this resurrection which immediately foloweth, is either not proper, or if it be proper, then that exposition of Antiochus and the Romane is not true and naturall. But you will say, Let us hazard the losse of that exposition rather then suffer this of the resurrection to be taken so from us. Let it be a continuall orderly prophetic, let it be shute up at length with the last resurrection; but the Angell wil not have it so, who speaketh so exactly as if he did it of purpose to meet with this strange exposition.

Manie of them, saith he, that sleep in the dust shall awake; the resurrection (so properly called) is common to all, as manie as from the first Adam doe sleep in the dust, but when this is onely of some, it is manifest to be some other then that which is properly so called. But some will saye, Some are put for all. Once happily or twice in Rom. 5. 15. 9. But we must not start from the naturall signification but where there is necessitie of the figura-

figurative here nothing inforceth to leave the proper: but contrariwise there is a necessitie to reteine it: for seeing this resurrection is the same with the deliverance in the former verse, made indeed out of the book of life, after the manner of the resurrection, and being of one onely people of the Iewes, as was observed before, they are said well, Manie to be awakened, when the men of one nation and not of all mankind do arise: therefore our Broughton doth not well translate it, for the manie of them that sleep in the earth of the dust shall awaken, for the manie is as much as the multitude or the universall of them that sleeps; altogether from the minde and purpose of the prophetic.

So dangerous a thing it is to put in anie thing of our owne in doubtfull places, which are rather to be left pure and intire, then to be prejudiced by anie additions. It maketh somewhat also, that the reward of the best here, is much inferiour to that which all shal have there at the last, in the resurrection all the righteous shal shine as the sunne in the Kingdome of their father Matth. 13. 43. but in this they whose reward is greatest, shal not exceed the brightnes of the starres.

But they, saith hee, that turne manie to righteousness shal be as the starres for ever and ever. Its a manifest difference betweene that and the heavenly Crowne. Besides, which justifie, saith hee, intimating a place for doctrine in this resurrection, wherby godlie mindes being indued with the knowledge of Christ doe enioy true righteousness and holines, when as in that last resurrection, prophetic shal cease, and all this pollicie wherwith the Church is now governed upon earth, 1. Cor. 13. 8. and last of all the Angel both knoweth and teacheth others the daie of this resurrection, as wee wil shew in the last verses of this chapter: for the end of these wonders wherof they inquire afterward, verse 6. and 8. doth include

clude this resurrection, the last terme of the former prophetic and a thing worthy of admiration: but the day of the last resurrection is hid from the angels themselves, yea from Christ himselfe as the sonne of man, much more from Daniel or any other of the Prophets Marc. 13. 32. These thinges therefore make against the proper expounding of the wordes. Calvin objecteth one thing against the figurative, which is the restoring of the church neiter will that stand, saith he; which is said, some shall rise to life, others to shame & contempt, if this did onely agree to the church of God, surely none should rise to shame and contempt. But it may be answered. That the church is a field mingled at least with tares among the good corne, a net not altogether without bad fish, a house not without some vessels to dishonour: wherefore it is needfull to preferre some particular restoring of the church, before that generall exposition of the generall resurrection. Neither is the certaintie of the bodies resurrection any whit at all weakened thereby. This doctrine is confirmed by other scriptures above all exceptions: and this very place whose proper sense and meaning we have cleared doth make somewhat also for confirming therof. The Spirit of God would not so often and diligently use this allegoricall resemblance, if it did not thereby declare the thing should most assuredly come to passe in his time. Otherwise it were an easie matter to avoid, all the promises confirmed by this type, as no whit more certaine then the resurrection wherof there is little or no hope at all.

But the holie Prophets doe leave no startings back, whilst they bring the matter grounded upon manifest promises, and rested upon by assured faith to confirme the same. Faith therefore looseth nothing, although it doth ingenuously acknowledge what is due to every place. What is this resurrection then? the full restoring of the Jewish nation

nation & their vocation to the faith in Christ, for so is our Conversion to God often called, in the Scriptures; the time shal come, saith Christ, and now is, when the dead shal heare the voice of the Sonne of God, & they that heare it shal live. Io. 5. 25. Awake thou that sleepest, saith the Ap. Eph. 5. 14. & arise from the dead & Christ shal give thee light. But the Jewes specially shal rise by believing & rising out of their troubles, of whose restoring the world hath little hope. The mightie hand of God wil raise up these dead carcases, else it were incredible that this dust should live againe: wherefore the Apost. speaketh of the Jewes, what shal the receiving bee but life from the dead Ro. 11. 15. as purposely bringing light unto this & such like places. This resurrection then is the same wherof the Apo. speakes c. 20. 12. 13, for this followeth the utter overthrow of Gog & Magog, that is presently added to the destruction of the Turkes, as we have expounded: & both Gog & the Turke doe make the same enemy, as wee have shewed in the Revelation at large. This is that resurrection wherof Ezech. c. 37. with this onely difference, that Ezech. describeth the first conversion of the Jewes by life restored to dead bones & Daniel expresseth their first conversion by the tydings out of the East, and therefore the battle of Gog and Magog doth folowe the resurrection with him. But in this and also in the Apocalypse, it doth goe before it. This is that revocation of the Shulamite wherof in Canticles, 6. 12. 13. Returne O Shulamite, returne, that wee may look upon thee: Or rather that with that foloweth (for the renovation doth rather belonge unto the tydings of the East in our Daniel) O that one would give thee as a brother unto me sucking the breasts of my mother, finding thee without I would kisse thee, yet I should not be despised. So as an admirable consent of Scripture doth shine forth every where to confirme a matter altogether unknowne to the world, & we have expected nothing lesse then that almost these manie

generations. Such is the resurrection then, the distribution of them that rise doth followe, of some to eternall life and of others to shame and everlasting contempt. For as conversion to Christ is specially called resurrection, yet notwithstanding the generall deliverance from enemies, which was common to the whole nation, doth in some sort resemble it, when they shal lift up their heads and stand upon their feet, who lately were troden under foot of all, and were almost brought to dust with the weight of their long and tedious afflictions.

Out of whom, those whose hearts the Spirit shal endue with love and faith, shal surely awake and come out of the graves having now obtained the dignitie of the children of God: Who shal enjoy eternall life, not onely because they shal have the fruition thereof in heaven, but also because there shal bee a perpetuall felicitie in earth, not to be steined with former troubles of the former ages anie more, but it shal continue pure and spotlesse until their departure into heaven, for now wil God wypeall teares from their eyes, and there shal bee no more death, nor sorrow nor crying nor paine, for the former thinges are passed away Apocal. 21.4.

But the rest who being partakers of the deliverance shal yet persist in the wicked blindnes of their hearts, they shal rise in deed, but to eternall destruction; seeing after this time there is now promise of mercie to them, and of calling them to the faith, wherby alone wee apprehend and laie hold of salvation: for all the Jewes will not give consent to the same truth, but some of them will persevere and persist in theirould hardnes of heart, howsoever God shal give a cleere testimonie to his sonne by subduing all their adversaries. There is no place therefore left in the new Ierusalem for the fearfull and unbelievers and the abominable and murderers and whoremongers and sorcerers and idolaters & all lyers, which

which is specially spoken of the obdurate and hardened Jewes, although the men of the same ranke in all other nations also shal bee in the like estate and condition Rev. 21.8.

Verf. 3. *And they that are wise shal shine as the brightness of the firmament.* Verf. 3]

The other distribution of them that rise, is of saints onely, wherof some be people some bee the teachers: both are illustrated by a similitude, they of the firmament, these of the starres. For I doe agree with learned Calvin, who taketh Hamaschilim intiansitively, as also a little after in the tenth verse, where with out doubt knowledge is not tied unto teachers, which thence appeareth, because Hamaschilim, the wise, are there opposed. Let ushagnim to the wicked, for onely the saints, & all of them are truly wise, but the wicked, although they excell in pollicie, craft and subtiltie, in all trades & customes of living, yet notwithstanding are emptie and void of all sound and true wisdom, and are in very deed said to bee fooles, as Salomon doth often call them.

But now all the people and whole companie of the faithfull shal bee pure & cleane, shininge with bewtie of intire holines, like vnto the firmament it selfe, whither no cloude aspireth, nor anie earthlie pollution ascendeth to cast anie aspersiion or blott therupon. The firmament is often covered all over with thicke cloudes, and taken out of our sight, but heere it is spoken of, not as it often seemeth to us, but as it is in its owne nature.

But they that justifie others by teachinge, admonishing, exhortinge, reproveinge and comfortinge, which are parts and duties of the Teachers, and they which enjoy publicke office in the Church shal bee the solidest and clearest parte of their spheare and compasse, and shal

become shining starres wherwith this firmament shal be bewtified and adorned, themselves in the mean time enioying the chieffest glorie. So in the first christian Church the ministers were starres, which one like the sonne of man walking betweene the candlesticks, dd beare in his right hand; Apoc. 1.20.

These teachers of the Iewes shal enioy like glorie, which are precious stones in the Apoc. 21.19. wherof is built the wall of the new Ierusalem.

It is to be observed here that the Doctors and Teachers are described by that present dutie not formerly past: for maffedikim doth signifie them that doe iustifie, and not that have iustified or turned to righteousness; by which argument we have shewed before, that the last resurrection is not heere intended in this place, where there wilbee no use of present teachers, but the former past labours onely shall be rewarded. Farthermore we maie observe, that here is a lesse reward both of people and teachers then that which God hath laid up for all his owne against the last daie, who shal bee like as the sunne.

If therfore the Angel doe heere now speak of the greatest glorie of the saincts, why should he signifie it by the resemblance of the firmament? besides what singular thing have the teachers, if they attaine to no more then that which is common to the teachers here in this life? These are all starres as the place even now spoken of did teach us: but now they are also called angels whose likeness and similitude seemeth to be the highest top of our felicitie and happines. Indeed they are called angels but by reason of their ministerie onely, and not of their present glorie. The Spirit therfore would shew us by the tewards themselves, that this is some other resurrection then that which shalbe of all men at the last.

Ver

Vers. 4. And thou Daniel shut up the wordes and seal the booke.

Hitherto is the first part of the chapter, now hecometh to the rest, where first is a sealing consisting of a precept, & the putting in of a tacite & close objection.

The precept is of shutting the wordes and sealing the booke even to the time of the end. But how should this bee? Should Daniel keep it to himselfe alone? wherfore then did he commit it to writing? The Angel would have him write it in the same wordes, and after the same manner which he had received it, to adde nothing of his owne by way of exposition to cleere the matter. Daniel knew well how obscure and darke these things would be to the readers, and he himselfe vnderstood the whole matter very well, as he witnessed in the beginning of the vision, and he vnderstood the thing, & had understanding of the vision ch. 10.1. therefore the learned and eloquent man could have cleered the obscurities with such wordes if he might freely have done it, as none of the simplest sort need to have bene anie where gravelled therat. But the Angel doth not gve this libertie but commaundeth to wrap it up in the same obscuritie wherwith he sawe it covered at the first deliverie therof from himself. This doe I take to be the true & proper meaning of this shutting & sealing: for Daniel had heard these thinges of the Angel, neither had hee anie other way to shut the up but by writing obscurely and not in open & playne termes. But wherfore doth he bid shut up the wordes and seal the booke? Are the booke and these wordes the same & all one? It often cometh to passe that some short and litle writinge is called a booke, as the booke of the generation of Iesus Christ Mat. 1. 1. & such like. But happily heere in this place the wordes are this very prophecye, fro the beginning of the tenth chapter, & the booke all his visions

visions in generall which he is commaunded to hide in a profound stile, hard to be knowne and to put them together in a book; after God had last spoken to him in this kinde of visions, but the former visions were already written before, so as it is better to referre, words and booke, to the same things; yet so, as the things should be kept close and not be hid for ever, but onely to the time of the end: of what end? Of a perfect end, or soone after to be perfected: nigh at hand, as it seemeth and a litle before the end, when things lately buried in obscure darknes shall be brought forth into open light. Daniel might have objected, that so the elect should be deprived of the fruite of a most holic and divine revelation. The angel meets with it, as if he should saie, Let not that trouble thee, for manie shall come to and fro, and knowledge shall be increased, that is to saie, although these things be hard and difficult, yet some will take great paines in searching out the truth, and by wise discourse gather one thing of another, will level very neere, yea and hit the mark it selfe, and will much increase knowledge; which thing indeed wee have seene come to passe both in the Jewes and in our owne men, who by diligent search have found out manie remnants of this gold scattering heere and there, and thereby have brought much profit both to themselves and to the Church.

But for what cause would God have these things shutt up for a time?

First that the wicked by seeing should not see, and by hearing should not heare, wherefore Christ spake in parables to the unbelieving Jewes, and Iohn was commaunded to seale up those things which the thunders uttered. Apoc. 10. 4.

Secondly, That securitie should not growe upon the Saints by the expectation of a long time, to whom the opinion of an end alwaies approaching should bee profitable,

table, whereby they may have their Lampes alwayes in a readines.

Thirdly, that there might be a testimony of Gods truth in those auncient times, when the wicked at length shall know that those things were foretold many ages before, which themselves doe finde most true after it is too late.

4. Lastly, because this obscuritie shall not take away all understanding of the Saints, but shall whet only their diligence in searching, to whom the Angell promiseth a further profiting and proceeding, seeing by their godly labour and diligence, God doth make over to the godly all his mysteries & secrets in Christ.

*And 7 Daniel looked & beheld two
standing.*

Vers. 53

So is the seating, now followeth the first designing of the time; the preparation whereof doth propound unto us two other Angels, and the place where they stood. The number seemeth to be added for the confirmation of the whole matter. In mens Courts God hath appointed every matter should be established by the mouth of two or three witnesses, Deut. 19, 15. After the same manner the more are sent, that the matter might be more confirmed, and humane infirmity regarded & provided for. Now might the Prophet try his right by Law with the Angell if he had deceived, or the thing foretold him should not come to passe. The place where they stood was at the bank of the river, one at one side of the bank, and the other on the other side, and the river was Hiddikel, as we learne by the 10. chap. verse 4. the third river of Paradise, Gen. 2. 14.

It is not certainly knowne whether the Prophet were bodily present by this river, or the sight thereof were afforded him after a propheticall manner. If it be this, there

there is some great matter in it, why this alone should be offered to his very view above all the rest, but if he were bodily present, which I rather thinke, Daniels company flying away for feare, chap. 10. 7. neither can it be without cause, that he maketh mention rather of the river then of the region and country: And we shall see assuredly that of the fowre visions, which were shewed to Daniel, three of them were at the waters. And not without good cause, when as visions doe foreshew the affaires of nations and people to be done in ages to come, and waters do both lively resemble the troublesome tempests of worldly busineses, with the variable and inconstant condition of people, and also therunto are frequently used in scripture, as in Ezech. 26. 19. When I shall make thee a desolate citie, by bringing up the deepe upon thee, and great waters shall cover thee. But waters doe differ according to the diversity of the things thereby signified. In the first vision the fowre Windes of heaven strove upon the great sea, and fowre great beasts came up from the sea, chap. 7. 2. 3: because as the Sea is the collection & gathering together of waters, so there was intreated of the matters of all people, which should all be disturbed with these fowre Kingdoms. The second vision was at Vlai, no sea, but only a river unknowne, not famous, not sett out with any note at all of any excellencie, so in that vision the Empire of the whole world was not intreated off, but some particular nations, the Medes, Persians, and Grecians, in which the prophecy stoppeth his narration, as it were in some creek of a great sea, and a river, drawne and derived out of the deep, chap. 8. 2. The last vision was at Hiddikel, a particular River also, but such a one as flowed out of Paradise, evē as the matters therein handled, doe specially respect a particular people, but holy & elect, whose spring & originall doth come out of Paradise, the infinite grace of a mercifull God; which runneth

thence

thence along thorow the flock of the holie Patriarchs in all ages, as it were thorough a channell.

The former visions were also shewed for the Churches sake onely, but they declared flourishing nations. First, the fowre great Monarches, afterward the Medes, Persians, & Grecians: This alone sheweth the full deliverance of the holy people, and therefore they were given at the sea and unknowne waters, like to people of no account with God: but this was given at the holie River, that he might more lively set before our eyes the condition of that auncient & holy people, by the election of grace. Such a River therefore is it. Now, the Angels doe not stand both on one side, but are severally placed, and keep both the bankes, because God defends this people on every side by his Angels, to whom he hath given in charge, not onely to be carefull of some of their matters, and cares of the rest, but to perfect all things which doe concerne the safetie of his elect. This is a great comfort in time of so long a divorce, when they understand that their God careth for the, and that there remaineth a seed of election amongst them, though the blind world seeth it not, as being farre hidden from mens eyes.

Vcr. 6. *And he said unto the man clothed in linen,*

Vcr. 6.

The conference of the Angels followeth, and first a question before, which we have both the persons propounding it and to whom. The propounder of it was one of the Angels, which stood at the bankes. Both doe not enquire by words, although the desire of knowledge of it was common to them both. It was sufficient for the one to receive the answer, neither was it materiall which of them demaunded it; Therefore whilst one speaketh, the other expecteth in silence, modestly observing order, the

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author whereof the holy spirits have alwayes before their eyes.

The Angell whom he enquireth of, was clothed in Linnen, to wit, garments, for Badim are Priestly garments, made of fine Linnen, peculiar onely to the Priest, whence happily they have their name for *Bad*, is a sole and singular thing that doth agree but to one, & therefore the Priests are noted by these garments, as Doeg is said to have slaine fowrescore and five persons wearing a Linnen Ephod, 1. Sam. 22. 18. David went before the Ark in such an Ephod, 1. Chro. 15. 27. but it was extraordinary, and he that was a perpetuall type of Christ our King might for a time joyne or use a Priestly habit, moved thereto no doubt by divine inspiration. But as these garments did belong onely to the Priests, so were they proper onely to the holy place, for when he was to goe from the altar, although in his sacred function they were to be putt of, and others putt on, Lev. 6. 11. yet the Levites seeme to have used them in carying the Arke from the house of Obed Edom to the cittie of David, 1. Chron. 15. 27. yet it may be these garments were not the Baddim of the Priests, nor that Ephod of David, but some speciall ornament, for joye and solemnity of the time, which David wore in common with the Levites, whose dutie it was to carry the Ark, as if he had longed and leaped for joy to be counted in the number of the sacred and holy ministers.

The other word *Buts*, there used doth seeme to signifie this difference, so as *Bad* in the end of the verse may by a common name shew the like garment both of the Kings and of the Levites, neither the one nor the other using that which belonged onely to the Priests and the holie place.

For to adde one thing more because we have entred upon

upon this matter of garments; these were so proper and peculiar to the holie place that they were to be used if the priests were there conversant, though upon other occasion then for religion; wherunto tendeth that of Iosephus, That when Herod reedified the temple & could not himselfe for religions sake enter into the inward parts, he procured the framing thereof by the priests, a thousand of them at his cost were clothed with priestlie robes, and were not vnfaynfull, some in masonrie, some in carpentrie lib. Antiq. 15. 14.

These garments doe therefore seeme to proove him to be Christ, who is the onelie priest worthe to be consulted with in all doubtfull matters, whose lippes preserve knowledge, and at whose mouth the law is to be inquired. He is alwaies in the temple, in the midst of his owne, & therefore is alwaies clothed with holie garments: which yet will more appeare, if we consider him standing upon the waters of the river.

The other two angels each of them kept his banke, looking to their tasks enioyned, but the care of all lay upon this, and therefore as the Spirit moved upon the first waters, sustaining them in that confusion by his mightie power Gen. 1. 2. so Christ watcheth over the affaires of his Church, which would quickly come to utter ruine if they were not supported by his power.

But it is to be observed, if this be Christ, Michael is not, for hee doth playnly distinguish between himselfe & Michael in the end of the tenth chapter, and there is none that holdeth with me, saith hee, in these things but Michael your prince.

Such are therefore the persons conferring: the Question it selfe, How long shall it bee to the end of these wonders? that is to saie, when shall the end of these wonders be? The Angels doe desire to behould and pricke into the secret mysterie of redemption, unto which earnest studie

they might privately give themselves, and enquire these thinges apart, if their example were nothing pertinent to kindle and enflame our industrie.

Who therefore can without great blame be negligent in inquiring after these thinges, wherof he seeth the angels so greedie, though excellling in multiplicitie of knowledge of thinges. Neither is this their ignorance feigned: for to what end should the answerer so earnestly sweare in a matter of no doubt, for their sakes especially did he speak so earnestly by asseveration, knowing that Daniel could not understand his answer. And wee know that the Angels, though they be of an excellent vnderstandinge of all thinges created, yet are ignorant of manie thinges till they be further informed. For they are not onely ignorant of the last daie, but also of that manifould wisedome of God in the mysterie of the Gospell, which is now made knowne by the Church unto principalities and powers in heavenlie places Ephes. 3. 10. They desire to have these thinges shewed unto them, wherby they might the more magnifie the great and highe creatour for his infinite wisedome.

Vers. 7.

Vers. 7. *And I heard the man clothed in linnen.*

The answerer is confirmed by an oath, the forme wherof is exprest by gesture and wordes. The gesture is the lifting up of both handes to heaven: That is to say, towards heaven. It was an ancient custome in swearing to lift up the right hand to heaven, as if they would call him to bee present for a witnes, whose glorie and majestic doth shine especially in the heavens: but he here clothed in linnen, by lifting vp both his handes doth seriously shew some excellent matter, and doth more

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pearce and affecte the mind with a sense of the highest Majestie.

As often as the name of God is to be vsed, the minde is to be raised vp to as great a reverence as may possibly bee, and how much more of us miserable men very dust and earth, when as the mightie and holie Angels doe so prepare and dispose themselves at the very mention of him. Oh you most filthie beasts which doe in mockerie pollute his holie name in your comon talke. The solemne wordes are by him that liueth for ever. In all invocation, when the minde is not capable of the diuine exceeding greatnes, an attention is specially to be fastened on that part, as I maie say, which is most powerfull to kindle and stirre up our present faith. Whereas now therefore the times are spokē of, he most fitly bringeth in God living for ever, who can best of all beare witnes of the appointed periods of all thinges, whose alone is eternitie it selfe.

But now let us come to the matter it selfe; which sets downe the time two waies, both by a certain distribution, and by a full dispersion of the holie people. The distribution is more generall and indefinite, which may as well agree to anie age, for what age is there wherein we maie not finde a time, times and a halfe? But the other member, and when he shal have accomplished to scatter the power of the holie people, All these thinges shal be accomplished; doth reuoke that generalitie vnto certaine boundes, neither doth it permit a wandring into all ages, but makes it proper to one certaine: as if he should say, All these thinges shal have an end, not at every time, times and half a time, but at one certaine time, when hee shal make an end of scattering the holie people: which plaine and perspicuous sentence makes me think that those thinges can no waies agree to Antiochus.

For although we grant the time of his affliction the Church

Church to fall fitly into this distribution, wherof notwithstanding we shal see by and by: Had this people also an end of their calamities with Antiochus? Did that blessed resurrection and happie, happen to the Iewes at his death? What scattering from the first beginning of the nation, is comparable to this, wherof they have had now such miserable experience these manie ages since their crucifising of Christ? It was not more grievous to be afflicted in their owne countrie, then to be scattered through the whole worlde: to want their countrie, goods, estates & liberties, and to hold their lives at other mens pleasures wherfover they live: besides the distribution setteth not.

The most learned Tremellius doth so render it. After an appointed time, appointed times, and part of time. The wordes are thus properly: At, or for an appointed time, appointed times and a halfe. For I thinke *shefs* is no where used but for an halfe or equall part of another. But before where the same matter is handled, it is Vphelag guiddan, and the division of time. c. 7. 25. I confesse it, but because the word phelag was doubtfull, this prophetic being more plaine, as the latter alwaies useth to be, doth by name expresse: what part hee meant and speaketh of before, sure halfe. Can we then after this fashion devide the time wherein Antiochus afflicted the Iewes? Our writers doe referre these things unto that time wherein the dailie sacrifice was taken away by Antiochus, and the abominable sacrifices of the wicked gentiles were substitute and put in lieu thereof. But his time is farre from the accounte: For this abomination lasted but three yeares and ten daies at the most: The. 15. daie of the moneth Chisleu in the 145. yeare this impietie began. 1. Mac. 1. 57. and in the yeare 148. the 25. daie of the same moneth, the abomination was put awaie and the temple cleansed, 1. Mac. 4. 52. therefore if one yeare be a time

a time, 2 yeares, times, ten daies are distant from the halfe 172. daies.

But Iosephus doth expressly confirme the assiduitie and continuance of the daily worshipp to have ben inhibited for three yeares and six moneths, In bello Iudaico lib. 1. 11. But the Macabean contrarie, That day the heathen had defiled it, in the same daie was it made new againe, 1. Ma. 4. 54. where are then the six moneths of Iosephus, if it were restored, the same day that it was defiled? Therunto agreeith the second booke of Macab. 10. 5. That day the temple was polluted by strangers, on the very same daie it was cleansed againe. Yea Iosephus himselfe a more faithfull wittnesse elsewhere contradicted himselfe.

And they offered whole burne offerings, saith he, upon the new altar and that fell out upon the same daie wherein their holie things had bene prophaned three yeares before Antiq. lib. 12. 11. See how exquisitely he speaketh, shewing it also to bee the same day of the yeares not of the weeke.

Therefore the true time of this abomination was precisely three yeares onely, we made mention lately of ten daies more, but by them was signified the beginning of that wicked enterprise revealed; What then came into Iosephus minde to make an addition of six moneths more? Surely, as it seemeth, from the misunderstanding of this prophecie, which hee thought to be referred to Antiochus, he would have fitted the time against all truth of historie.

But you will say, though these things doe not fitly agree to that three yeares, yet they agree well enough to the terme of two thousand three hundred daies, which time of raging was appointed before to Antiochus by the Angel cha. 8. 14. for if we allow for a time 657 daies, for times 13 14. for halfe a time 328. the summe wil be

made up wanting but one day. Truly this conjecture cometh neerer to the truth then the former, and sheweth what a neere conjunction there is betweene these two enemies, who have the like time of the raging allowed unto, yet it wardeth much from the meaning of this prophetic: for this distribution is the very same with that of c. 7. 25. and belongeth unto it. But that little horne of the 7. c. which is the same with this time, is not the same with the little horne of the 8 chap. which is certainly Antiochus Epiphanes, and therefore wee shall not doe well to confound the times & to give that to one which is proper to another. Not to speak of the vision of the 7. c. which was at the sea, but that of the eight at the river of Vlai, & those in the seventh were written in the common tongue of the heathenish Kingdome, that the common prophetic might come abroad unto all.

These in the 8. in the proper and mother tongue of the holie people; by both which the prophet would insinuate that first prophetic to be more generall, This more particular, and those which follow thence to the end of the book.

To let these things passe, I saie: It is most certaine, that the little horne of the eight ch. is of the thirde great Monarchie, whereof c. 7. 17. for it is of the goate, which is called a leopard, chap. 7. 6. with his 4 winges and 4 Heads, therefore hee maketh one Kingdome with the goate and leopard. For the hornes must not be pulled off from the heads, and another manner of Kingdome appointed of those and of these, wherefore all these doe belong unto the third Empire and Monarchie, which is of the Macedonians. But the little horne of the 7. chap. is of the fourth great Monarchie, except we will labour to make them but three onely, which the Angel saith are foure c. 7. 17. contrarie to the ancient histories, which doe acknowledge no such diversitie in the hornes from the

beast

beast it selfe, whose the hornes are, nor observe anie such thing in Antiochus: wherefore a new Kingdome should begin from him. He reckoneth the yeares of his Kingdome from Alexander, 1. Mac. 1. 11. & to constantly thorowe that whole narration. Surely if a new government was to begin from thence, the Spirit had directed his pen to bring the accounte from his first beginninge after the manner of other Kingdoms. Furthermore the little horne of the eighth chap. doth come out of one of the foure hornes of the goate, but the little horne of the 7. cha. came up amonge the other ten hornes.

Besides this horne reigneth till the hornes bee cast downe, and the ancient of daies did sit ch. 7. 9. that is to saie, till all the Kingdomes of the world be overthrowne, and all principalitie come to Christ, as it will soone come to passe after this blasphemous horne be cutt off.

But presently after Antiochus had not the Kingdome, at least that most ample one of full glorie, whom all nations should serve, as it is there in verse 14. It were tedious to gather all those things which shew a difference. These few maie be sufficient to the understanding and lovers of the truth.

Seeing therefore these things cannot agree unto Antiochus, we must seek out some other Kingdome, which we shall finde to be no other then the Turkish, whither the prophetic hath brought us alreadye, as we have shewed. This is that little horne amonge the ten, coming out of the fourth great Kingdome, to witt the Romane, most famous in the Apocalypse with the ten hornes. chap. 12. 3. &c. with whose iron teeth and nailes of brasle, all the rest were devoured and broken in peeces. The time of this little horne was limited before cha. 7. 25. and is heere repeated againe as the butt & bound of that matter which the Angels demaded. For the man clothed in linnen answereth, Then shall bee the end of these

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wonders,

wonders, when the blasphemous Kingdome of the Turkes shal come to an end, then God should make an end of scattering the holie people and of powring out his wrath anie further upon them.

But what should be the time of this tyrannie, is more plainly understood by the revelation, where is given him an howre and dale and a moneth and a yere ch. 9. 15. which summe commeth to 355 yeaes, every daye being taken for a yere, as we have there shewed. By which entire number graunted we may now understand the reason of the division, for a time is one hundred yeaes, times 200. yeaes, halfe a time 50. which whole space if we number from the beginning of the Turkish power anno 1300. it wil end at length at the yere 1650. but 45. remaine still. You will saie, The reason is because the Apocal. setteth downe the last time of the Turkish name, but the Angel here doth set downe the beginning of his ruine and alteration, which destruction we shal presently see to be set downe in his expresse numbers at v. 11. & 12. folowing: as we have formerly heard.

First the tydings out of the East shal trouble him, then some yeaes after his utter ruine shal folow in the land of *Tsebi* 11. 44. 45. But the distribution used in this place reacheth to the tydings and no farther.

Therefore so is the end of the wonders, when all these things shal be fulfilled, that is to saie when the resurrection shal bee, the glorie of the saincts shal shine, the glorie of the teachers shal bee chieffest, and all other things brought to perfection whereby Christs Kingdome shal have the preheminance over all; Which things if anie man judge to bee meant of the internall kingdome already obtained, he destroyeth the prophecie, which is specially conversant in foretelling things which shal be accomplished, being proper to certaine places and times, and not alike comon to all alike.

Wherof

whereof what observation or prediction or admiration can there be, as is of these things which in the former verse are called wonders?

It is to be observed, that the same distribution here in this place used in Apoc. 12. 14. are not of the same continuance, for that of the Apoca: is of 42 moneths, this of Daniel is onely of 13. and certaine dayes.

Verf. 8. *And I heard, but understood not.*

Verf. 8.

Hitherto the conference of the Angels and the instruction belonging unto them: Now he commeth to Daniel. The occasion is his ignorance and a question the holy man heard, but he understood not. A young beginner is not capable of that which the Schollers of the upper forme doe easily & quickly conceive.

A notable prooffe of difference betwixt the heavenly & earthly Schoole. An obscure declaration sufficeth them, which our dulnes no more perceiveth then the blind man doth the sunne beames, although it be of the most acute and wittiest: for who is more acute then Daniel? But how is Daniel now ignorant of that which he understood before? Had he forgotten it? It was the same division of the same Kingdome in cha. 7. and a certaine angell being asked of the whole matter, made knowne unto him the interpretation of the wordes, ch. 7. 16. There the continuance of the tyrannie onely was signified by that distribution, which was sufficient to understand that vision.

But now another thing is demanded when the end should bee. Now continuance of a certaine part of any thing, unlesse we know where the count is to begin, doth leave the minde in doubt floting or wavering with a confused notion onely.

This is therefore that which he desired to know, with

the expectation whereof he might comfort the tediousnes of his present greife. But happily he is not without all blame in that he so curiously enquireth into the times.

Indeed Christ gave his Disciples a check for asking such things: It is not for you, saith he, to know the times and seasons which the Father hath putt in his owne power, Acts 1.7. and how was it that Daniel thought not thus? Surely, if it concerned me to know these things, the angell would have spoken plainly, and have fitted his speech to my capacity, but it seemeth he would have me rest in the certaine expectation of things to come to passe one day, whereupon he did use such a solemn oath, & would have me to search no further when they shall be accomplished.

Surely, the angell by not granting his request doth seeme secretly to reprove it: yet not so, but some should at length understand those things, else he would not have added such expresse bounds of the matter: and that saying of Christ, is not simply and absolutely to be understood, but in part, and in some sense. For Paul doth define certaine times, & all things are most accurately delivered to Iohn in the revelation. Therefore he would not have his Apostles too carefull of the times, which did so little concerne their callings, but above all things to be diligent in preaching of the Gospell, wherein consisteth the very life of salvation.

Verf. 9.

And he said: Go thy waye Daniel for thy words are closed up.

The Angell answereth, & first by refusing to impart that which he demanded. *Go thy way*, saith he, and be contented with those many secrets, which have been already revealed unto thee: there is a certaine measure of knowledge

ledge for every one, beyond which we may not passe. Every man ought to containe himself within his bounds, whatsoever notable and remarkable thing is to fall out untill the Messiah be manifested in the flesh. Thou hast undoubted knowledge abundantly, clearly and exactly: that which from that time shall after come to passe, although thou see the continual course thereof unto the later end marked out, yet the very moments of time thou must not know, for these words are closed and sealed up till the time of the end. Thou must not onely scale unto others the things delivered before in obscure termes, as thou conceivest of mee, but also the reason of the times, for things to be done after the coming of Christ is shutt up from thy selfe: the understanding of them is not to be found out, before the appointed time is come, and the end draw neere, wherein all things shall be perfected and fulfilled.

This is the summe of the Angels answer, and we see how men in vaine in all ages have troubled themselves in the calculation and account of these things. These dark questions have framed the Laberinth with intricate windings.

How unapt are we of our selves, to foresee things to come, when we faile so fowly here & there, though the light of most certaine truth be held out unto us. we are not therefore to stick in mens great names: This knowledge and search is not from humane capacity, but from divine revelation, if not extraordinary, yet the minde must be enlightened from above, and specially at that time when as the consummation and end shall be at hand & before the doores.

Many

Vers. 10.

*Many shall be purified, and made white
and tried..*

A generall consolation. Daniel might have feared least, that the saints being destitute of so cleere a light, might dash upon so many grievous offences, & at length fall into many gulfes of destruction. The Angell meets with it, and biddeth him not to be anxious and pensive in that respect. They should susteine no losse at all by the obscuritie of those things: for both the holinesse of profession shall be manifest and certaine, and the wise shall gett understanding.

Both these members are expressly laid downe, and illustrated also by a putting to of the contraries. The ungodlinesse of the wicked, which shall doe wickedly, is opposed to the constancie of profession, and ignorance of the ungodly, to the understanding of the wise. As for constancie, it is more profitable to the godly to live alwayes in expectation of their Lords comming approaching, then to understand the delay thereof for a long season, considering the great infirmities of us all, yea the wise virgines also sleepe whilst the Bridegrome tarryeth. And when the servant begins to thinke with himself, that his Lord will delay his comming, he will fall a smiting his fellow servants and maidens, and will eate and drinke and be drunken. Therefore this obscurity doth bring this comodity with it, to drive away security, and to make the minde alwayes vigilant and attentive, for it yeeldeth a certaine present hope; which will not suffer them to be filthy or vile, but doth spurre them on to go courageously forward without intermission.

Hence it commeth to passe, that no dangers doe terrify the Saints, but they gett and gaine singular profit by them, according to the manner & greatnes of every triall;
for

for they are distinguished into a threefold degree, for they are either certaine light ones or more grievous, or very great.

The first sort shall make the Saints pure and cleane, as we doe purifie things, which have not gotten much filth, either by a sleight wying or rubbing or spunging of them: Or if a garment have drunk in deeper any filth or sport, that it cannot be cleansed without greater pains, the triall shall be nothing else but a certaine whiting, indeed a more troublesome and sharp triall, according to the quality of the filth more deeply soakt in, which yet notwithstanding shall not exceed the boundes of purifying.

But if it be needfull to break vessels, which are uncleane, and very filthy, and to cast them into the fire, they shall be cast into the furnace, for no other end but to be melted, and to be made afresh new and holy vessels. Surely, a very great comfort to the godly, whether they be purified or wyped lightly over with lighter afflictions, or be whited with some sharper tryals, as under the fullers feet, or last of all with the greatest they be melted in the furnace of the hottest fire.

But it must be observed, although certaine words be here repeated, which were used formerly, cha. 11. 35. yet it will not therefore follow to be the same persecution. These are common effects of every affliction, there are also the Pastors by name expressed, but this no lesse concerneth the common people.

But the wicked shall doe wickedly.

This is the opposite member of the first part, as obscurity shall drive away security from the good, so it shall increase it in the wicked: For when they shall see no fear before their eyes, they will think there is no danger at all:

M

there.

therefore they will loose the reines to their lusts, give themselves to pleasure, and take their ease, after a mocking fashion demanding, where is the promise of his coming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation, 2. Peter 3. 4. But let no man be moved with their example, seeing the Spirit hath foretold the same so long before.

The second member is of understanding, whereof all the wicked shall be void, for they observe no events, and those which they see with their eyes, they attribute to nothing lesse then to divine providence; the God of this world doth so blinde their eyes, and deprime them of all light of understanding, that they see not their owne destruction before they have plunged themselves therinto, without all hope of escape.

But the elect doe otherwise, which amidst the great darknes of worldly things doe alwayes see some twilight, by guidance whereof they may walke in safety; for they doe alwayes drawe from the divine oracles, that which may serve for their comfort and instruction, howsoever to the world they be inextricable, or such as cannot be dissolved.

This therefore doth the Angell affirme, that some sparkes doe alwayes shine in the wise in the midst of this darknes, as much as may suffice for their severall times & ages: to such wise men, I say, which doe wholly depend upon the will of God, which doe not suffer the works of God, to passe away by them without profit, which call to remembrance the things past, compare and lay together things present, use great diligence in searching of the Scriptures: To these wise which have, shall more be given, knowledge shall be increased, faith shall be confirmed, neither shall obscurity hinder them any thing from obeying that which is needfull or profitable. It is to be

be observed that the word *Maschidum*, when it is opposed to the wicked, is not taken for the teachers alone, but for any of the common sort of beleivers.

And from the time that the dayly sacrifice shall be taken away.

Vers. 11.

Hitherto was comfort from the freedome of danger, now there is help of understanding afforded, though not unto Daniel himself, who had answer before to be gone, and that the thing was closed up, and sealed, yet so as notwithstanding he should declare and leave it to posterity; whereby before the end of dayes, they being better informed by the event of things, might have sure witness of the admirable truth and wisdom of God.

Let us dive into this deepe and bottomlesse pit, supported by divine assistance, if happily he will graunt us to bring forth to light that which had hitherto layne hid in the bottom of deepe darknesse.

There is the more hope of a happy endeavour and attempt herein, by reason of the end now approaching, whereunto the understanding of these things is promised.

Verily, I doe unwillingly encounter with other mens learned judgments, and I would refraine the very naming of them, but that, as I am perswaded, necessity doth otherwise enforce.

But I hope that good and reasonable men and lovers of the truth will not take it amisse to have those things removed out of the way, which doe hinder the right understanding of things, when as themselves also have taken all prayworthy labours, to finde out the truth, and have freely taken away all whatsoever they knew did hinder the same.

There is a twofold time here laid downe, certaine and

91
 limited, but neither of them doe at all belong to Antiochus: For in that, the first whereof in this verse of 1290. dayes is referred to that time, wherein Antiochus Eupator, the Sonne of Epiphanes did by his Letters patents or charter permit and confirme to the Iewes the worship restored by Iudas Macabeus from the time of the desolation made by his Father Antiochus; The calculation or account doth not agree: For the true time of the desolation, as we have shewed before in ver. 7. was just three whole years to a nay, or ten dayes more at the uttermost.

To the decree, made by Antiochus the Sonne, the fiftenth day of the moneth Xanticus, 2. Mac. 11. 33. (which moneth answereth to Nisan of the Hebrews, as Iosephus in his *Antiquis: lib 3. cap. 10.*) there are added other 108. dayes more: for so many fall out betwene the 25. of Chislen, and the fiftenth of Xanticus. The summe of all these is onely a 1215. dayes, which want of the number sett downe by the Angell 77. dayes.

But if any will beleewe Iosephus his fable, wherof we have spoken in the seventh verse, who doth adde of his owne six moneths, to the time of the desolation: which whole space of three yeares and six moneths doth amount 1272. dayes, yet notwithstanding eightene dayes are wanting to this summe. But if we joyne 108. dayes to these three yeares & six moneth, the space to the decree of Antiochus the Sonne, then there will be 90. dayes over and too manie: so will this space and time no way agree with it self; not to repeat other matters, whereby we have before evinced sufficiently, that the Angell hath nothing to doe with Antiochus from the 36. verse of the former chapter.

Calvin of happy memory did well see, that this could not be understood of the prophaning of the Temple, which was done by Antiochus, therefore doth apply it unto the Romans, but will have the number of the dayes to be

93
 to be taken allegorically, as if the Angell had said to this effect, although the time of affliction may seeme very long, even to 1290. dayes, yet we must not dispaire, nor be out of heart of such a great number, but alwayes to call to minde, although affliction remaine a time and times, yet there will follow afterward but halfe a time. But for that the Angell would have used some usuall & ordinarie number, it falleth out often times, that 7. or 10. or a hundred, or a thousand, or some such round and common number is putt for an indefinite: but no man will use unaccustomed particulars in common speech, except he intended some just and certaine summe.

Besides that, what mystery hath such sentence in it? What needeth that to be sealed or shutt from Daniel, or any other, which is the common doctrine of all times? It is well knowne to all the Saints, that the very longest afflictions shall come to an end at length: neither could Daniel be ignorant thereof, if the former distribution had meant any such thing: wherefore we must not rest in any common doctrine, but we must finde out some thing proper and peculiar to times and places, without which it is no prophecy.

There are many other interpretations, but not of any moment and authority, as to hinder the truth at all, and therefore I will let them passe.

Now then to discover and declare the matter, according to the measure of grace given unto us, in these words the Angell teacheth two things; First, the very decree and sett time, from whence we are to beginne to number and account; afterwards the continuance thereof. That is sett out by a double note or mark; One is of taking away of dayly sacrifice, the other is of setting up of the abominable desolation.

There is mention made in Daniel diuers times of taking awaie of the daile sacrifice ch. 8. 11. and 9. 27. and 11. 31. Now it is out of all controversie, that all these places doe belong vnto two times onely, and to two men by whom it shoulde be taken away; Antiochus and Christ: whether of these doth the Angel speake of? we haue shewed before both by the number of the daies, & by other arguments also, that it cannot be referred to Antiochus.

Christ therefore is to be vnderstood, who by his death hath abolished the ceremoniall lawe of sacrificing: which is also made plaine by the maner of speaking, where Antiochus is spoken of, there is allwaies added some signification of wickednes, of putting downe the truth, of suppressing and contempt of holines or of some such like, for because hee by violatinge the daily sacrifice did abolish and take away the lawe: but when Christ is spoken of, it is only said absolutely, He shall make the sacrifice to cease or take it away as in this place, because he did abolish it, not by violatinge and breaking it, but by fulfilling it. Must we then begin to number from his death? not so, but the other part of the set time is to be added, And to set vp the abominable desolation.

It is hard and hidden indeed what time these wordes doe meane: yet we must labour to find and finde it out by comparing it with other places.

It would be tedious to repeat all other mens judgments. I will content my selfe with the bringing forth mine owne, which I leave and commend to the godlie & learned, as also all thinges else of mine to be weighed & examined. שׂוֹמֵם Shickats doth signifie Abomination & execration or cursing, but it is attributed to diuers things according to the differing respect and state of the time: which Homonymie, that is, when diuers thinges

etc

are signified by one and the same word, hath peradventure deceived some.

Before Christ y^e was a very abominable and accursed thinge to take awaie the legall ceremonies which God himselfe did institute and deliver to the fathers to be religiously obserued, whence Antiochus is said to set vp the desolating abomination ch. 11. 31. After Christ, who brought an end to the legal worship by fulfilling the truth of all shadows in himselfe.

It was no lesse odious and hatefull to obtrude and thrust upon God an old worship antiquated and abolished. Whereunto Esai^e seemeth to have reference, speaking in the name of the Lord, He that killeth a bullock is as if he had slaine a man, he that sacrificeth a sheepe as if he cut off a dogs neck, he that offereth an oblation as if he offered swines blood, he that burneth incense, as if hee blest an idol, yea they have chosen their own waies and their soule delighteth in their abominations cha. 66. 3. 4. God in deed doth worthily detest heathenish superstition, but for men brought vp in understanding of diuine thinges to hate and persecute the truth, and to dissemble and feigne holines and pietie with an adulterate and counterfeit worship, as the Iewish nation doth since they rejected Christ, is a most loathsome abomination before God. May not that also be the meaninge of that before in ch 9. 27. Where after the sacrifice abrogated by Christ, there foloweth desolation upon the winge of abominations? Let us see breifly, if you please, as also to bring some light and euidence happily to a place very difficult and intricate: The wordes are thus; And he shal confirme the covenant with manie for one week, & in the midst of the week he shal cause the sacrifice and oblation to cease, & upon the wing of abominations that maketh desolate, and until the consummation and that determined, he shal poure upon the desolat. chap. 9. 27.

Having

staving shewed in the beginning of the former verse the Jewes horrible wickednes, in putting the Messiah to death; he declareth afterward, what punishments, those that are guiltie of so great wickednes, shou'd vndergoe.

These saith he are two, The first is the destruction of the citie and sanctuarie, which he describeth in the rest of the verse, and hee doth free them from a doubt in the beginning of the next verse. For it might be demanded what should become of Gods worshippe, the sacred and holie places being demolished and cast downe. The Angel doth prevent it and sheweth both that Christ himselfe whilst he lived, should make a new covenant, and confirme it unto manie, and also by his death should at length put an end ynto all legall ceremonies, that there should be no need after that, either of the citie Ierusalem or of the temple to worship God.

The second punishment is of the People which he distinguisherh by a double condition: First of the Nation in some sort as yet standing, and entire, then secondly broken altogether and troden vnder foote. The two wordes מַשְׁחָה and מַשְׁחָה, Meshomim and Shomem, desolating and desolated, or making and made desolate, doe signifie this difference to vs: for that is active of some force, yet to their owne destruction, but this is passive & of no strength, borne only to suffer violence of strangers.

But thou wilt say, There is no word or mention of anie punishment appointed for either. True indeed, for the Angel thought it better to leave it to be thought of, then to expresse it. For when he had recorded before, the death of the Messiah, What punishment could have bene spoken of, worthie of such a sin and villanie? Wherefore as vnable to set out the greatnes therof, he rather signifieth grievousnes and heinousnes of it by an ecclipsis or defect of speech, then by an open and plain term.

But

But as concerning the afflites of the nation yet standing for a time as entire, the fearfull revenging hand of God sett upon the winge of abominations that maketh desolate. Which, then, and what maner of wing is this? wing is a militarie word signifying some troupe, or band of soldiers, such as was the wing of the Iewish rebels, when they took vp armes against the Romanes: for the Angel doth point at this very time, when he saith not simply that God will reveng and punish the abomination of the Jewes, then being comon to all that time, since they had reiectd Christ, and obstinately retained their abolished ceremonies: but on the winge, he saith. when rebellion shalbe added to abomination, and the people shalbee mustered and ranked into winges, bandes and troupes: as Iosephus de bello Iudaico lib. 4.5. reporteth it was done, when the zealous (for so the conspiratours called themselves,) whose captaines were Eleazar and Iohn, having gathered together a companie of desperate men, did betake themselves into the Temple which they made the tower and refuge both of the Civil intestine, as also of the forraine warres.

These troupes of theeves and robbers, although all the people conspiring together, were of the same ranke, was certainly this wing of abominations, wholly compact of most desperate, cruel and wicked men, of whom the very Edomites were ashamed, who being called for their ayde, after they saw the barbarousnes of their felowes and companions, did forsake them presently, and conveyed themselves home againe.

This was the winge making desolate with its audacious impudencie and wickednes, and brought ruine, vpon their owne heades, and upon their whole countrie and lawes. Manie thinges make for this exposition.

N

First

First because destruction came upon this wing after Christ was cut off, for that is *אנלכאנאפ*, as it did fall out and happen to the Iewes properly, not to the Romanes. Then againe those things which Christ addeth for explication sake Math. 24. 15. This wing should stand in the holie place even as these robbers in the temple, which they possessed immediately after they had begun their conspiracie, and held it to their last universall slaughter.

For although the whole land of Iudea was the holie place in respect of other countries, yet Christ spake to his disciples, who by that kind of speech did vnderstand the Temple as they were accustomed commonly. Which yet is more plaine and evident by Mark. 13. 14. Who saith this abomination should bee sett where it ought not, which cannot agree to the Romanes. For Christ had now already approved of their rule over the Iewes, and had commanded the to give to Cæsar those things that were Cæsars. Then was it lawfull for them to enforce those mutinous conspiratours to their duties, what should hinder them from besieging the citie upon just occasion? when as they made not warre against them willingly, but drawne therto against their willes and injuriously provoked.

Last of all Christ propoundeth this wing of abominations standing in the holie place as a signe to flie out of Iudea, which anie might doe in convenient tyme, whilst these rebels possessed the Temple a yeare or two before the Roman armie came thither, and there was then very good cause to flie, when they could expect no harder measure from a conquering enemy, then the citizens suffered of their domesticall murderers, but after the citie was besieged it was too late to think of an escape by flight. But Luke ch. 21. 20. maketh mention of an armie besieging Ierusalē, I confesse it, but yet notwithstanding there is no

is no lesse difference betwene this armie and that wing, then between the Romanes and the Iewes, things which differ in the whole subjects.

Therefore there is not a word of abomination, where there is anie mention of this armie. The one might be well a fit token of the other, some part of the time of both existing together, which vicinitie and nearnesse happily occasioned the expositours to confound the things themselves, but they are altogether divers in the nation, countrie and people, to wit, the armie of the Romanes, and the abominable wing of the Iewes.

The exhortation which followeth after to flight, we have seene out of Mathew from what fountaine it properly floweth. All things therefore duly weighed, it seemeth to me more probable and fit to expound it of the Iewes then of forcene legions.

The other part of punishment is upon the nation trodden vnderfoote, such as it should be from that warre, never able to raise vp it selfe againe, He shal poure, (saith he,) vpon the desolate, even to the consummation and that determined, which wordes doe shewe that it shal bee overwhelmed with continuall miseries, and be brought almost vnto nothinge, as we know it was, yet it should have this comfort, that there is a time determined and limited to these calamities for so meanes the word *נחורעסא* Nechoretsah.

Hence therefore we see a twofold desolation of the place of the people of Ierusalem, and of the whole nation. The two former did fall into the same time. The third indeed from that original doth yet endure through manie generations.

But the desolation of abomination is a differing thinge from all these, a full abolishinge of the ceremoniall worshippe aswel in respect of use as right, which the appointed daies will not have begunne at the destruction of

Ierusalem : Therefore we must seek yet further. Nevertheless seeing it is now manifest what is abomination : the other word *Shomem* remaineth to be examined, which expositours doe render diversly, Calvin making astonished, Tremelius making desolate.

But for the most part it doth alwaies signifie passively in this active forme, when it noteth action, it is mostly vsed in piel : which difference Daniel doth diligently observe : for speaking of Antiochus, which made desolation by setting vp abomination, he noteth him by abomination that maketh desolate, *Meshomem*. ch. 11. 31. And againe the same forme of the word sheweth the authours of it a calamitie, to come vpon them vpon the wing of abominations, *Meshomim*, making desolate, as in the place lately expounded ch. 9. 27. but where he speaks of the people suffering desolation, he useth the word *Shomim*, as there he shal powre upon the desolate. In which place both words are vsed *Meshomem*, and *Shomem* as the figure *Antanacsis*, doth make the difference more apparant.

Once I finde it to signifie actively as before in ch. 8. 13. but out of the more frequent use of the word, wee render it passively to set vp abomination, made desolate.

This is the summe and effect of the whole sentence, and from the time, of the daily sacrifice taken awaie by the death of Christ; And of setting vp abomination made desolate, that is to saie, of abolishing utterly that impious maner of sacrificinge; for God had determined that the abrogated vse of the ceremoniall worship should at length be utterly rooted out, so as the least trace thereof should not remaine. Wherefore when as the sett time doth consist of two parts, the abrogation of lawfull worship, and the rooting out of adulterous.

For

For the first it is agreed vpon amongst all, into what time it fell out, neither can the second be obscure and hidden, if we diligently peruse the historie. We know from Christ raised up from the dead, unto the times of Vespasian, this abomination did stand in the holie place: holie, both by the first institution, and also by the estimation of the common people without anie interpretation.

But he having surprized Ierusalem, did burne the Temple and deface that place, where alone it was lawful to sacrifice. Who would not now have thought the abomination to be made desolate, but soone after it shewed it selfe againe a lile, vntill Adrian wasted the Iewes with a new slaughter, and took from them all hope of recovering the holie rubbish decayed; For which cause they had raised a sharpe warre.

Did then the hatred lye buried from this time? after a few yeares it made new broiles againe: for wicked Iulian having gotten the government, was the authour and furtherer of the restoring the abomination, not only giuinge them libertie to repaire and build the Temple, but also by commaunding the charges to be supplied out of the publik reuiewes of the common wealth. Soer. lib. 3. 20.

Neither went they negligently about the busines when they had this libertie: The Iewes did diligently folow their opportunitie.

All things were in a readines towards the buildinge: but God did sodeinly befoole and make void all their labour and impious endeavours. An exceeding great earthquake did shake and utterly overthrowe the old foundations which were yet remayninge; or as Theodoret reporteth, themselves cast it downe with their owne handes, thinking to build it new from the lowest foundations lib. 3. 20.

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Then

Then fire falling downe from heaven, did burne up all their working tooles and instruments, so as will they kill they, they were constrained to desist, and leave off their enterprise, & to goe home every one into those countries, whence they had runn together out of every place on all sides.

Cyrril of Ierusalem maketh mention of this prophcey of Daniel, when the Iewes did first sett upon the works, which Christ hath also laid downe in the Gospels, and spake it unto many in private, that now was the time com that a stone should not be left upon a stone in the temple, but that saying of our Saviour should be fulfilled. Neither was his prediction vaine: The earthquake the very next night confirmed the very truth thereof.

Now, that I may conclude with the words of Socrates: *So therefore was the Temple utterly overthrowen in stead of the new building, which was prepared.* But now that we have seene many and divers overthrowes, which of them shall we make the beginning of the account? Assuredly the last: for a thing is not said to be utterly wast and desolate before it be so cast downe, as it riseth up no more. As long as it doth a litle after revive againe; it hath a being after a sort though very troublesome. When after Iulian therefore nothing more was attempted, let us acknowledge from that time the abomination utterly made desolate.

Now then, we have the set time of the beginning certaine, the last open overthrow of all the legall worship, which came to passe in the dayes of Iulian, about the year 360. For Oauspilius doth cast the first of Constantine into the year 304. wherunto if we adde 31 yeares of his reigne, and then 24 of his Sonne Constantius, and last of all one, and certaine moneths of Iulian, we shall finde the Apostata to have reigned precisely at the said time. Let this be spoken of the Epache or just time of beginning of

of the account; the space of time followeth, which can not be concluded in the number of so many naturall dayes.

No such thing, as is here foretold, did fall out about that time. And the prophet useth, when naturall dayes are understood to adde, and put to their termes, whereby to know them, as unto evening morning 2300. dayes, ch. 8. 14. which bounds being here wanting, we are not to thinke of any other dayes then before of the weekes; whercof every one did signifie a weeke of yeares: after which account every day must be taken for a yeare. Neither so also but also the Iulian yeares, of which sort were those seventy of weekes; whercof if we put 1290 yeares to the times of Iulian the Apostata, the fore-appointed time will end, and be out at the yeare 1650. exactly when a time, times, & halfe a time shalbe ended as before, vers. 7. Then shall Euphrates be dryed up, that the waye of the Kings of the East may be prepared; Apoc. 16. 12. Then the tydings out of the East shall trouble the King of the North, as before chap. 11. 44. Then the Bridd, which hath bene banished from the marriage bed to many ages and generations shall at length, heare, returne, Returne O Shulamite, as we have shewed upon Cant. 6. 13. Then finally shall that voice ring out *Hallelujah*, for the marriage of the Lambe and his wife, Apoc. 19. 4. 7. for these things doe belong to the same time, and these are the things which shall presently follow the destruction of Rome, whose last destinie or ruine is now at hand, as we have made plaine and evident in the Revelation.

Verf. 12.

Verf. 12. *Blessed is he that waiteth and cometh.*

So is the first bound and limit, which being knowne, the second cannot be hard nor hidden, for this of 1335. days doth adde and put to the former 45 years, and doth end at the yeare 1695. The former number did end at the first reeling and declining power of the Turkes, this second at the defacing and utter abolishing of the same: That was perfectly finished together with time, times, and half. This shall end together with that space of an houre, and a day, and a moneth, and a yeare, Apoc. 9. 15. The tydings before did trouble him from the East, but now his universall slaughter shal be in the Land of Tzebi, or Iudea, and before this last limit is that ample and large promise prefixed: *Blessed are they that wait, and doe come unto it.* And then indeed shall all the Saints be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them shining like the firmament and starrs: for this is the time and limit of that resurrection, of which before, verf. 2. 3. and Apoc. 16. 12, what shall be wanting to the chiefeest felicity on earth, when the Saints shall see new Ierusalem comming downe from Heaven, themselves in old citizens thereof, doggs excluded, and whatsoever is unclean, hunger and thirst to be farre of, all enemies rooted out, and all teares taken a way for ever?

When I say, there shall be all these things, and infinitely many other, which the prophets doe prosecute with admirable pleasantness of words. Can it be doubted any longer, but then shall be indeed that golden age, and highest top of holy felicity, and happynesse, which mortall men may expect, yea or thinke of in this earthly and base habitation.

And

And this word alone doth false up our mindes rather to hope for those things, which the Prophets have so solemnly spoken of this matter, then to interpret and expound them, as already past & fulfilled long agoe. For if we looke back to the death of Antiochus Epiphanes, we have shewed already, that the space and number of dayes is altogether unlike & farre distant.

The decree or Edict of Antiochus his Sonne, wherein he graunted the Iewes their owne Religion freely, doe not reach to the just account, as we have shewed in verse 11.

Now, if we shall cast the death of Antiochus the Father unto the 45. day from that decree, the same difference of necessity will yet remaine: but yet say I, to graunt the account and calculation to be very iust, what felicity did follow the death of Antiochus, that the Church might so greatly rejoyce therein? except peradventure we shall thinke the holy people to be in very great prosperity, while they were oppressed with warres under Eupator, 1. Macab. 6. 28. 29. or that they could triumph greatly when Demetrius was devising a sharp and bitter persecution against them by Bachides, Alcimus, and Nicanor, 1. Macab. 7. 9. 26. especially in his second expedition, when there came so great trouble and affliction in Israel upon the Iewes, as like was not since the time that no prophet was seene amongst them. 1. Macab. 1. 9. 27.

There is no need to record the ambition of the Priests, the tyranny of the Romans, the inhumanity and incivility of Herod and the Governours, and that which is farre greatest of all, the abdication and rejection of the whole nation, for so many generations to this day, all which doo of necessity carry it, that this full and constant felicity of the godly, which the Angel speaks of in this place, can not be of those times.

O

How

How much more carefully doth the holy Spirit speake, which calleth all that joy, but a small and little help, as before in ch. 11. § 4.

Henry.
Wolphius
lib. de
romp.
A certaine Godly & Learned Man doth thinke these yeares are to be numbered, and to be counted from the overthrow of Ierusalem by Titus and Vespasian, they are of Christ 71. from which beginning the first account falleth into the yeare 1361. at which time the Schoole of Prague was founded by Charles King of Bohemia, and did begin to resist and openly to gainesay the errors and tyranny of Antichrist: The second endeth in the yeare 1436. when a more cleare light of the Gospel brake forth, so as the Angell here doth pronounce him blessed that shall overcome these first seedes of the Gospel brought into light againe.

But we have declared already, that Titus indeed did destroy the Citie and the Temple, & made a lamentable Havock of the people, so as for a time they were constrained to leave off their Mosaicall worship; yet notwithstanding he brought not the last giving over of sacrificing, which onely the Angell maketh the last time of the beginning.

Besides the knowledge of the Gospel is a blessed thing for all times & ages: but the Angell doth speake of a certaine speciall felicity and blessedness, which shall come unto the godly; besides that inward joy of the Spirit. Otherwise this noting & marking out of certaine dayes were in vaine, neither were the promised joy of so great worth & moment, if the Saints did enjoy it all wayes alike.

I doe not Brethren bring forth their judgements, and refute them any way for to despise them, but I reverence their Godly Labours, and do honour their great learning and knowledge in Christ Iesus: But that no opinions should be any hindrance and prejudicial to the truth, which

which I am sure they would have as well as I. As if the truth lay hidden in the bowels of a hard flint, and cannot be gotten out but by much dashing and many blows; yet notwithstanding I am sollicitous and very scrupulous herein, least by smiting the stone, and seeking the sparkle, I should at any time let fall any virulent or venomous stroke upon any mans good name or credit: and I hope my Godly brethren will likewise take in good part this rude and disorderd worke, whatsoever it is, looking rather to that, which is well and profitable spoken to embrace it with thankfull mindes, then concerning that which is good for any other defect or unskilfulness.

Verf. 13. *But goe thou thy way till the end bee.*

Verf. 13.

Hitherto was the common comfort; that which is proper to Daniel, is in this last verse; The meaning whereof is this, as if he should say: But then Daniel, goe thy way, and rest content, that all these things shall come to passe towards or before the end, and although they seem to be long delayed, yet the tediousness thereof shall not be grievous unto thee: for thou in the meane time shalt yeeld to nature, and go the way of all flesh, and being freed from the miseries of this life, shalt quietly rest, and be partaker of that happiness, which it doth enjoy which dye in the Lord, and at length also shall thy body also be raised up out of the grave, in that Lot and condition which God shall give unto thee, that thou mayest be partaker of unspeakable joy, with all the rest of the Saints, and so reigne with Christ for ever.

This meditation ought to putt away all trouble from the prophet, & to beget in us that moderation and steadfastnesse of minde, that although we be transported with an eager desire of this approaching felicity: yet notwithstanding if it be the Lords will so to have it, we may willingly depart, and lay downe our earthly Tabernacles.

It is a most pleasant thing indeed to see and behold Christ reigning upon Earth, but there is no cause at all why the holy soules should envy this pleasure and happinesse to their Brethren left here below.

Let us therefore rest with quiet mindes in the midst of the tempests and dangers of this World, expecting now shortly, either in life or in death, that which is with all votes, and fervent prayers much to be desired.

Come Lord Iesus.

The



*The Translatour to his Christian friends in
Kent, Suffolke, and elsewhere, wisheth
all health and happines
here and here-
after.*

Have bene often requested to translate Mr. Brightman vpon Daniel & the Canticles into english, as he is already vpon the revelation. I have at length yeelded to doe one, being both short and pithie, leaving the other to such as have more store of gifis and leisure, for reasons best knowne to my selfe, which I must crave also to keep unto my selfe: although I confesse I would be gladde that all our english Churches should inioy the benefit of the godlie & learned labours of such a worthie English mā (nay what if I should saie, an english prophet, as some learned beyond the seas have stiled him) for as our blessed Saviour saith, (and it was his owne lot and portion) a prophet is not without honour but in his owne country, and among his owne kindred. Marc. 6. 4.

I have seen indeed both Iesuits and Lutherans abroad, and also protestants at home, both in pulpits and in private, barking and carping against this excellent and worthie man, but I spare and pittie them, not anie of them able to doe or speake as he hath done and spoken, and manie of them not worthie to cary his bookes after him.

It is farre mote easie to cary at a worthe writer then to compile a booke like his, let them eyther mend his, which wilbe a hard talke for them, speak better, or hould their peace.

He was indeed one of a thousand, great & gracious manie was both in life and in learninge, *quæ ea docuit quæ fecit* & *en fecit quæ docuit*, & *verba verbebat in opera*. He taught that he did practise, and did practise that he taught, and so turned wordes into workes. He was a great Artift and a great linguist. He had good skill in all arts and torgues needfull for a compleat devine, even in song also, (vceall musick being the best) till his more weightie studies cald him from the maydes, to divinitie their mistresse, wherein he excelled and shined above manie of his fellows, all that then lived with him in Queens Colledge in Cambridge, wherof he was a fellowe, doe very well knowe. He shined every waie, and was a Brightman indeed answerable to his name, *περίφανεος ὄντης*, *vir splendidus*, a bright man, in his life shining to all that conversed with him, and in his deep learning & knowledge shining to all that heard his learned catechizinge, common places, and lectures in the colledge, or his sermons in the countie in Bedfordshire.

Aquila non capit muscas. Eagle like he soareth aloft catching no flies but great and high matters; he doth not with the lambe wade in the shallows, obvious and playn places, but with the Elephant he swimmeth and helps other to swimme safely over the deepest and darkest places of the whole canonickall scriptures, as Johns revelations, Salomons songe, and Daniels obscurest vision in 11. 12.

Some may think he did *akum sapere* and beare to high about his reach and capacitie, and therefore hee the Austrian

Austr. Lutheran applyeth the speech of Iesus to Paul Act. 24. to him untruely, but those that did well know him, and the great measure of meeknes and humilitie that God had graced him withall, would not think that he did *ὑπερφρονεῖν παρ' ὃ δὲ φρονεῖν ἄλλα φρονεῖν ὡς τὸ σωφρονεῖν*, as the Apostle saith very elegantly in that eloquent exhortation Rom. 12. 3. *inimū humilitatis, summū divinitatis*, The depth of humilitie is the height of divinitie: the lower in or selves, the higher with God, as himsele speaketh Esai. 57. 15. though he be high and loftie and dwelleth in the highe and holie place, yet he wil dwell also with the contrite and humble spirit, & vnto such wil he be a guide and teach them his wayes and counsels. Ps. 25. 9. 14.

And therefore I doe not doubt, but God revealed much vnto him & let him see a great deale more into these mysticall & darke passages, then manie other of his deere servants, that so he might reveal & open them to others: for as he freely received so he freely gave.

But whither will my love carry me? I refraine: his owne works shal praise him abundantly; which because being in latin, the greatest part of our countymen doe not understand. I have made his short exposition of Daniel to speak english unto them, that none maie be deprived of the benefit of his godlie labours.

It is pittie such a bright shining candle should be put under the bed or bushel, but to be set so as all may see & enjoy the light thereof: Math. 5. 15. He hath so elected that point of the Iewes vocation, which the Apostle calleth a *Caſſide*. Rom. 11. 33. in these latter times after the overthrowe of their last & greatest enemy the Turks, as I have not seene in anie writer the like. He goeth beyond the streine and against the streame of the most interpreters, who goe about for the most part to restraine all in

all in Daniel to the first coming of Christ and doe referre all to Antiochus, or to the Romanes: which cannot be, for neither of them come to their endes in Iudea, or the glorious holie mountaine, as the Turk shal doe. Dan.

11. 45.

Daniel having in the former part of this chapter 11. laied downe their other enemies the Persians vers. 2. the Grecians, chiefly Alexander vers. 3. and his 4. capitaines succeeding vers. 4. which came especially to two principall heades: the Lapidans in Egypt, whom he calleth the Kinges of the South, as standing South from Iudea vers. 5. and the Seleucidans in Syria, whom he calleth the Kinges of the North, vers. 6. &c. to the 36.

Then and there he commeth to the three last enemies of the Iewes, the Romanes, which had clipped the winges of Antiochus in the 30. verse, till at the end their owne eagles winges were also clipped by the Saracens & Turkes in vers. 40. the one like a dosling beast doe push fore at him, the other comming against him like a whirlewinde that cannot be resisted, overfloweth, beates and beates downe all before it, entreth into Iudæa, the glorious land, which had bene then a longe time the cockpit of the world in the midst of their enemies, Babilonians, Persians, Grecians, Lapidans, Seleucidans, Romans, Saracens and now at this daie the Turkes, the last, though not the least of their adversaries, which shal bee troubled with the tydings of the easterne and northerne Iewes conversion, which shal make him to march out furiously against them like another Iehu 2 king. 9. 20. though not with like successe, but he shal com to his end there, in the holie land and glorious mountaine, and none shal help him, for who can help and hold him vp whom God wil hinder and cast downe?

Then

Then followe the joyfull returne and resurrection of the Iewes: who lay as dead for almost seventeen hundred yeares in chap. 12. which if it be not meant of them, there is litle comfort for them in the whole prophecy, which was the Prophets maine intention and principall drift and scope, *Oculus ad scopum*, our eye must be alwayes at the mark and scope, if we mean to hit the white and right meaning, and so the Apostle Paul doth call their calling and receaving unto grace, life from the dead, Rom. 11. 15. whereunto most sweetly agreeth the prophet Ezekiel from the 37. chapter. to the end of his prophesye in the last 12. chapters, first setting downe their conversion in the first 14. verses of the 37. where the dead and dry bones scattered come together agayne and live.

2ly the vnyting and joyning together againe the ten tribes with the two, from the 15. vers. to the end.

Thirdly, the destruction of Gog, and all their enemies in the 38. and 39. chapters.

Fourthly, and lastly, we have a heavenly new prophesie concerning the glorious and Christian Church of the Iewes, whereof Christ himself was the builder, in the 9 last chapters, beginning with a very solemne charge, for a reverend attention, and a sweete carriage, and demeanour of all parts, inward and outward, as of hart, eyes, and eares. 40. 4. And also concluding with the new and lasting name thereof, not Ierusalem, as of olde now antiquated, but *Iehovah Shammah*, the Lord is and will be there for ever, as being the truth of the former type, represented by the temple, Psalm 132. 14. This is my rest for ever, here will I dwell, for I have desired it.

Thus have I briefly in a word epitomised and abridged this learned exposition for thee: He shall now speak unto thee in thine owne mothers tongue and native language. He will bring that to thine eares, which happily

P

thou

thou didst never heare of before: Make much of such faithfull expositours, and praie to God to increase the number of such learned interpreters, as may help thee to see and vnderstand such mytticall visions and revelations of God, and that he would in his due time bring downe those two mayne enemies of his gospell and his people, the Romane Antichrist in his old Rome, and the easterne Gog and Magog in his new Rome or Constantinople, who would soon fall of his owne Mahumetan ponderous weight, if he were not supported by Rōmishe idolatrie: And let not vs protestants by our scandalous lives and conversations be anie hinderance to the calling and comming on of our farre distant brethren the Iewes, but help forward, what we maie their effectuall vocation, by frequent and fervent prayer for them, and dayly crucifying of sin, which crucified the Lord of glorie both theirs and ours, and so together with joynt consent set forth the purity of Gods worship: and celebrate his prayes unto the full and finall end and consummation of all thinges.

F I N I S.

